THE

CHRISTIAN ADVOCATE.

AUGUST, 1824.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE IX.

Without any recapitulation of what was said in the last lecture, on the Trinity of persons in the Unity of the Godhead, I proceed immediately to show—

II. That there are a number of passages of scripture which plainly represent, sometimes a plurality, and sometimes a Trinity of persons, in the one, only, living and true God.

Here, as in the former lecture, I can by no means introduce all the passages that bear on the point in discussion, but only select a few, out of a considerable number. And I shall begin with remarking—notwithstanding the sneers with which I know the remark has been treated—that one of the names of the true God, אלהים (ALEIM, or ELOHIM) which is very frequently used in the Old Testament, is in the plural number. Some of the best and most erudite biblical and oriental scholars, have been clearly of the opinion, that the frequent use of this term, to denote the true God, does intimate, and was intended to intimate, that there is a plurality in the Godhead.* It is, no doubt, true, that this word is occasioually used to denote inferior beings, and even

Aleim, have lately affected to look down on the opinions of their opponents as the tenets only of ignorance or weakness. Yet Bishop HORSLEY, whose erudition and intellectual vigour he who questions will only implicate his own, is among those who maintain that a plurality in the Godhead is clearly intimated in this word. In "A Critical Disquisition on the Etymology and Import of the Divine Names, *Eloah*, *Elohim*, *El*, *Jehovah*, and *Jah*," he says, "that whatever may be the etymology of these two words (*Eloah* and *Elohim*—written without points *Alue* and *Aleim*) and whatever the true interpretation of either, it cannot be, without some reason,—it cannot be, as some have pretended from the mere caprice of language,—that the plural word is much oftener used in the scriptures as a name of God, than the singular. That the plural word is used with the design of intimating a plurality in the Godhead, in some respect or other, it is strange that any one should doubt, who has observed that it is used in places, in which, if there be in truth no plurality in the Godhead, the inspired writers must have been determined, by the principles of their religion, studiously to avoid the use of a plural; especially as they had singulars at command. The plural is used in that very precept, which prohibits the worship of any God but one. 'I *Jehovah* am thy *Gods*, that brought thee out of the land of Egypt, out of the house of bondage.' 'Be not unto thee, other *Gods* beside me;' and in every subsequent part of the decalogue, where God is mentioned, the plural word is introduced. In the second commandment, 'For I *Jehovah* am thy *Gods*.' In the third, 'Take not the name of *Jehovah* thy *Gods* in vain.' In the fourth, 'the Sabbath of *Jehovah* thy *Gods*.' In the fifth, 'The land which *Jehovah* thy *Gods* is giving thee.' Whoever will

* Those who deny that any plurality of persons is intimated in the Hebrew word

the false gods of the heathen. But this very circumstance, taken in connexion with the manner in which it is sometimes applied to Jehovah, the God of Israel, seems to me to strengthen, and not to weaken our argument. Thus Hosea, xiii. 4., literally rendered, is thus—"I am Jehovah thy Aleim, from the land of Egypt; and thou shalt know no Aleim but me; for there is no Saviour beside me." Here you observe that *Jehovah* and *Aleim*, as is frequently the case, are joined together. Jehovah denotes the one incommunicable essence, and Aleim, we say, denotes a personal plurality. Then the sense of the quoted passage--and it surely goes powerfully to the prophet's purpose—will be this. "I am Jehovah the one true God, thy Aleim—subsisting in a plurality of persons, who brought thee out of Egypt; and thou shalt have no Aleim but me;—thou shalt have no other object of worship, and no plurality in the object of thy worship, but that plurality which exists in my undivided essence; for there is no Saviour beside me." There are several other passages of the Old Testament, to which similar remarks might be applied.

This word *Aleim* is in the original, the third word in the Bible. Our translation is—"In the beginning God created the heavens and the earth." Now we have seen, in the last lecture, that creation is attributed both to the Son and Spirit: and the selection of this word seems to be made with striking propriety, to intimate that the several persons in the Godhead, were concerned in this great work of creation. SCOTT, in his commentary, has fully and distinctly expressed my own views of this subject. He says—"It is well known that the original word commonly translated *God*, is plural, in a language which has three numbers; and that when thus used, it is joined to singular verbs * * * * * This grammatical anomaly, at the very opening of the scriptures, seems to give us some intimation, concerning that mystery which is afterwards more fully revealed, namely, the *Plurality* in the *Unity* of the Godhead. It would indeed be improper to *rest* such a doctrine, upon these intimations; yet this should not be rejected as a mere verbal criticism."

But beside what is intimated in the plural form of the Hebrew word, which our translators have commonly rendered *God*,—as they have almost uniformly rendered Jehovah *Lord*,—there are several passages in which the Deity speaks explicitly of himself in the plural form. Thus Gen. iii. 22. "The Lord God said"—in the original—"Jehovah Aleim said—Behold the man is become as one of us, to know good and evil." "The expression *become as one of us* (says Scott) emphatically denotes the plurality of persons in the Deity." To which I add, that by considering the terms Jehovah and Aleim in the manner already noticed, we may see a peculiar propriety and strength in the expression: For then it will read

suppose, that this plural appellation of God, thus constantly used in the language of the law, which of all language should be the most precise and accurate,—thus used in laws asserting and upholding the single deity of the God of Israel—has no reference to the plurality of persons in the Godhead, should be able to demonstrate some other plurality in the Godhead, to which the expression may refer." Again: after showing the absurdity of the supposition of certain writers, Christian and Jewish, "that this plural word is used for honour's sake," HORSLEY remarks—"We have, however, the admission of this learned Jewish grammarian (Aben Ezra), that deep mystery is involved in the plural form of the divine name *Elohim*. What mystery that may be, but some plurality in the Godhead, it is not easy to divine. One cannot but suspect, that it is to avoid a confession of the Christian doctrines, that he pretends to help us over the difficulty, by alleging a plurality, not in God, but in external things. But we have a right to challenge those who follow him in this admission, to allege some other plurality in God himself, than that of the persons, to which the word may allude."

as if it had been said—"The One eternal God—subsisting in a plurality of persons—said, behold the man is become as one of *us*." The same form of expression is used when man was created: "God said"—in the original—"The Aleim said, let *us* make man in our own image." In like manner, at the confusion of tongues at Babel, Gen. xi. 7., it is said, "Go to, let *us* go down, and confound their languages."

Thus, then, we see that in the Old Testament, and in the very first book of it, there is a clear indication, both of *unity* and *plurality* in the Godhead. We shall now see, that in the same part of the sacred volume, there are sufficient indications of the *nature* and *extent* of this plurality: For it is one thing to know that there are distinctions, and another to know what is the number of those distinctions. There are several remarkable passages in the Old Testament, which we believe show, with sufficient clearness, the truth of what our catechism asserts, that "there are three Persons in the Godhead." Isaiah xlviii. 16. "And now, the *Lord God*, and his *Spirit*, hath sent *me*." On this, and several similar passages, the author of that pious and learned work entitled Horæ Solitariæ, remarks—"Here are three distinct persons, engaged in one work and declaration. The person speaking by the prophet, is the person *sent;* and styles himself, just before, *The First and Last.* In a preceding chapter this *First and Last*, is called Jehovah the Redeemer, and Jehovah Sabaoth, which last name is applicable on no account, Arians themselves being judges, but to the Supreme God. Nor is the grammatical construction of the text to be unnoticed. It is not said, the Lord God and his Spirit *have* sent, in the plural number;—but *hath* sent, in the singular;—thereby intimating, the unity of the divine nature, in the plurality of persons." Again—"By the *Word* of the Lord (i. e. Jehovah) were the heavens made, and all the hosts of them, by the *breath* (i. e. the Spirit) of his mouth." Here again are three persons co-operating to one effect; the *Word*, which is *Christ;* the *Lord*, another person, who can only be the *Father;* and the *Spirit*, a third person." Again—"The Spirit of the Lord God is upon *me*, because the Lord hath anointed me," &c. The speaker here is the Anointed One, or Christ; who, when he appeared in the flesh, applied this very text to himself: And the other persons are styled the *Spirit* and the *Lord:* And that this Lord or Jehovah denotes the Father, is also collected from two passages in the New Testament. Acts iv. 27. and x. 8. Again, Isaiah vi. 3. "And one cried unto another and said, Holy, holy, holy, is the Lord of hosts." The very Rabbins before Christ could assert that by this *Trisagion*, or thrice Holy, were to be understood the three persons, or *Saphiroth*, in Jehovah. It is not an idle repetition, or ascription of holiness; but a celebration of the proper holiness and divinity of the three hypostases in *the Lord of hosts.* Nor, as St. Jerom justly observes, is the frequent declaration of "I am the God of Abraham, and the God of Isaac, and the God of Jacob," without its meaning; but the three-fold repetition intimates the Trinity; and the reiteration of the same name—Alehim—denotes the unity of substance." By comparing these, and many other texts, of the Old Testament, with those of the New; any candid person may be satisfied, that both Testaments concur, in asserting the doctrine of the Trinity; and that believers, both under the patriarchal and legal economy, were not left in the dark, respecting so important an article of their faith and salvation."*

Witsius remarks—"It is above all things necessary, for the perfec-

* Horæ Sol. vol. i. pp. 25, 26.

tion of the human nature, to be well acquainted with what it ought to know and believe, concerning its God. And it may be justly doubted, whether he does not worship a God entirely unknown, nay, whether he at all worships the true God, who does not know and worship him as subsisting in three persons. He who represents God to himself in any other light, represents not *God* to himself, but a phantom of his own brain. Epiphanius seems to have had this argument in view, when he thus wrote of Adam—"He was no idolater; for he knew God the Father, Son and Holy Spirit: And he was a prophet, and knew that the Father said to the Son—let *us* make man. It is absurd to suppose Adam ignorant, concerning his Creator, of what God does not suffer his posterity to be ignorant at this time; and the rather, since God created man to be the herald of his being and perfections to the new world." Thus far Witsius—one of the most pious, best read, and profound divines that ever wrote.

Certain it is, that there is great reason to believe that even the heathen nations—the Egyptians, Babylonians, Persians, Phœnicians, Indians, Greeks and Romans—had by tradition, or by an imperfect knowledge of the Hebrew scriptures, some notices of this doctrine. There are strong indications of it, remaining in India and Egypt, even at this time. I shall only just remark, that the denial of this doctrine by the modern Jews, is by no means an evidence against its truth. We know that before, and at the time, of our Saviour's appearance in the world, they had become extremely ignorant of the real import of their own scriptures. Hence their obstinate adherence to the expectation, that the Messiah would be a great temporal prince. Hence their being confounded with our Saviour's question—how could the Messiah be both the *Lord* and the *Son* of David? Had they known the truth, they would have answered promptly, that the Messiah, as *God*, was David's *Lord*, and that as *man*, he was David's *son*. The only satisfactory answer, by the way, that could be given, either then or now, to this remarkable question of Christ. Since the time of Christ, the Jews have become more blind and ignorant than their progenitors were, of the truths of their own scriptures. Maimonides—one of the best and most learned of them—as referred to by the author of Horæ Solitariæ, says, "That MANY excellent truths of religion, which formerly were in his nation, are *quite lost* among them, partly through length of time, partly through the conquest of their enemies, and partly because they were not suffered to be generally or indiscriminately known among themselves. And he points out the whole, as the fulfilment of that prophecy, Isa. xxix. 14, "*That the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid;* because of their sins."

But although, as we have seen, there is evidence that this truth was known and acknowledged by the people of God, even from the time of our first parents, yet, doubtless, like other important revealed truths, it is made more clear and prominent in the New Testament, than in the Old. It certainly was distinctly manifested at our Lord's baptism. Matt. iii. 16, 17. "And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending, like a dove, and lighting upon him. And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Here we have distinctly, the *Father*, speaking in an audible voice from heaven, bearing witness to Christ, as his *Son*, on whom the *Spirit*, at the same time, descends like a dove. This was clear-

ly "a manifestation of the three persons in the sacred Trinity, acting in their proper relations, according to the economy of our redemption—The Father appointing and sealing the Son, to be the Mediator; the Son solemnly accepting the designation, and entering on his work; and the Holy Spirit descending on him, as, through his mediation, communicated to his people, to apply his salvation to their souls." (Scott in loc.)

Again: Eph. ii. 18.—"For through *Him* (i. e. Christ) we both (i. e. Jews and Gentiles) have an access by one *Spirit*, unto the *Father*." Here, as before, we have the three persons in the Holy Trinity—Father, Son, and Spirit, and all are represented as concerned in EVERY ACT of acceptable worship.—The Father, to whom we have access; the Son, as Mediator, by and through whom we must approach him; and the Spirit, by whose gracious aid and influence alone, that approach can be acceptably made. How fearful then—let me remark in passing—how fearful is it, to attempt to approach to God, in any other way than this which he has appointed.

Again: The form of Christian baptism, appointed by our Lord himself, does appear to me, in the most conclusive manner, to settle this question of the Trinity, as a doctrine of the New Testament. The ministers of the gospel, to the end of the world, are commanded to baptize, in "the name of the Father, and of the Son, and of the Holy Ghost." Baptism is the initiating ordinance of the Christian church. It is the ordinance which, according to the divine appointment, formally constitutes us Christians. It is the ordinance in which the party baptized is solemnly devoted to the God of Christians, and set apart to his service. Now, to suppose that in this sacred rite, the true God—the *Father*—is named and put on a footing of equality, with two other inferior beings, or attributes of his nature—the Son and the Holy Ghost—is, to my apprehension, the height both of absurdity and impiety. It cannot be, my dear youth. God does not, and has declared that he will not, give his glory to another. No, it is not another—the *Father*, *Son*, and *Holy Ghost*, are the three coequal, coeternal persons, of that one, only, living, and true God, in whose name you were baptized, and to whom you are privileged to be engaged by covenant. This is the covenant God of you, and your fathers.

There is one circumstance in regard to this subject, which is very impressive on my mind. It is, the manifestation of the adorable Trinity, which we have already noticed, at our Saviour's own baptism, connected with the form in which he has required all his disciples to be baptized. It behoved Him "in all things to be made like unto his brethren." John's baptism, it is evident, from Acts xix. 2, was not administered in the name of the Trinity. But when it was administered to our Redeemer, the Trinity was manifested. Compare this with what he has ordered, as the form of baptism for his disciples, and say if, in this as in other things, there is not an affecting and endearing resemblance, between the Head of the church and his members. And say, too, if it do not afford a strong presumption, that the very Trinity of persons in the Godhead, which was so conspicuous at the baptism of Christ, is that in whose name he has commanded all who belong to him to be baptized. Yes; to that same Trinity which was manifested at his baptism, he has enjoined that, in our baptism, we shall be consecrated.

Once more. The form of apostolical benediction, is of exactly the same import with the form of baptism. 2 Cor. xiii. 14.—"The grace of the *Lord* Jesus Christ, and the love of *God*, and the communion of the *Holy Ghost*, be with you all.—Amen." Here, indeed, there is a

new indication of the *equality* of persons in the Godhead. The second person, the *Son*, is mentioned the *first* in order. We cannot suppose that this was done, under the guidance of divine inspiration, by oversight, or without an important design: And what design could there be, but to intimate that it was no derogation from the *First* person in the Trinity, the eternal *Father*, that his coequal *Son*, should, in this instance, be named first? But to imagine that a human being, or a super-angelick being, should take precedence of his Maker, and that grace proceeding from this creature, should be conjoined with the love of *God*, and the communion of the *Holy Ghost:* and that the church should be blessed, first, in the name of a creature, and then of God, and then of a divine attribute —can any thing be imagined more incongruous, or more shocking? Beyond all, peradventure as in baptism the three persons in the undivided Godhead are taken in, as the object of worship and obedience, so in this benediction, they are plainly conjoined, as the source of blessedness. Here, then, I terminate the scripture evidence, which I think necessary to adduce, of the doctrine of the Trinity. And I do it without any reliance, you may perceive, on that much controverted text, 1 John v. 7. "There are three that bear record in heaven—The Father, the Word, and the Holy Ghost; and these three are one." I certainly am not prepared to surrender this text as a portion of the revealed truth of God; but it is well known that there is real doubt about the authenticity of this text, among those who have no doubt at all, about the doctrine of the Trinity. And to rely on a dubious text, which the support of the truth does not require, is really to injure a good cause; because whatever goes to disprove the authenticity of the text, is often considered, however unjustly, as going to disprove the truth of the doctrine. But in reality, the truth of the doctrine does not in any measure depend on the genuineness of this text. Nay, it does not depend on any *one* text in the Bible, taken singly—It is interwoven, as I have shown you, with *the whole* of the revealed system; it is the main thread that runs through, supports and gives strength and uniformity, to the entire piece.

(*To be concluded in our next.*)

FOR THE CHRISTIAN ADVOCATE.

Mr. Editor,—The publications which I have lately seen, and the conversations I have heard, about the nature and extent of the atonement, and the manner in which a sinner is justified and rewarded by God, led me to a careful perusal of the discourse of President Edwards on "Justification by Faith alone." I knew that Mr. Edwards was an eminent divine and a mighty reasoner; and I wanted to see whether he would not, at least incidentally, throw some light on the discussion about the extent of the atonement. I cannot say that I found what I was searching for; as I observed but a single sentence in his whole discourse (and that not decisive) which seemed to indicate his views of the *extent* of the atonement. But as often happens in curious researches, if I did not find what I was looking for, I found something much better—I found one of the most clear, profound, pious and edifying discussions on the nature of justification by faith alone, that I think has ever been given to the world. I also found some points of importance incidentally handled, in a manner more satisfactory than any in which I had ever seen them treated before.—Particularly that sin is an infinite evil—that although the saints will be rewarded *according* to their works, yet none of them *for* their works—and how St. Paul and St. James are to be reconciled,

when one says, (Rom. iii. 28,) "Therefore we conclude that a man is justified by faith, without the deeds of the law;" and the other, (James ii. 24,) "Ye see then how that by works a man is justified, and not by faith only." In short, sir, I hope I derived real benefit from the reading of this masterly disquisition of President Edwards; and I could heartily wish that it were reprinted in a separate form, that those who cannot purchase his whole works, nor even the volume in which this discourse is found, might have the advantage of perusing this single piece, in which clear reasoning and practical utility are most happily combined. But it is, I fear, not probable that such a publication will be made; and if it should, it will not render it useless, in my apprehension, to insert in the Christian Advocate some important extracts from this excellent work—Such extracts I accordingly send you herewith, and I have prefixed a short title of my own to each. I do not suppose that you can publish them all in one number of your work; but they may be easily divided, and continued throughout several successive numbers.

AMICUS.

EXTRACTS FROM PRESIDENT EDWARDS' "DISCOURSE ON JUSTIFICATION BY FAITH ALONE."

What is meant in Scripture by being justified.

"A person is said to be justified, when he is approved of God as free from the guilt of sin and its deserved punishment, and as having that righteousness belonging to him that entitles to the reward of life. That we should take the word in such a sense, and understand it as the judge's accepting a person as having both a negative and positive righteousness belonging to him, and looking on him therefore as not only quit or free from any obligation to punishment, but also as just and righteous, and so entitled to a positive reward, is not only most agreeable to the etymology and natural import of the word, which signifies to make righteous, or to pass one for righteous in judgment, but also manifestly agreeable to the force of the word as used in scripture.

"Some suppose that nothing more is intended in scripture by justification, than barely the remission of sins. If it be so it is very strange, if we consider the nature of the case; for it is most evident, and none will deny, that it is with respect to the rule or law of God that we are under, that we are said in scripture to be either justified or condemned. Now what is it to justify a person as the subject of a law or rule, but to judge him or look upon him, and approve him as standing right with respect to that rule? To justify a person in a particular case, is to approve of him as standing right, as subject to the law or rule in that case; and to justify in general is to pass him in judgment, as standing right in a state correspondent to the law or rule in general: but certainly, in order to a person's being looked on as standing right with respect to the rule in general, or in a state corresponding with the law of God, more is needful than what is negative, or a not having the guilt of sin; for whatever that law is, whether a new one or an old one, yet doubtless something positive is needed in order to its being answered. We are no more justified by the voice of the law, or of him that judges according to it, by a mere pardon of a sin, than Adam, our first surety, was justified by the law, at the first point of his existence, before he had done the work, or fulfilled the obedience of the law, or had had so much as any trial whether he would fulfil it or no. If Adam had finished his course of perfect obedience, he would have been justified: and certainly his justification would have implied

something more than what is merely negative; he would have been approved of, as having fulfilled the righteousness of the law, and accordingly would have been adjudged to the reward of it. So Christ, our second surety, (in whose justification all who believe in him, and whose surety he is, are virtually justified,) was not justified till he had done the work the Father had appointed him, and kept the Father's commandments through all trials; and then in his resurrection he was justified. When he that had been put to death in the flesh was quickened by the spirit, 1 Pet. iii. 18, then he that was manifest in the flesh was justified in the spirit, 1 Tim. iii. 16; but God, when he justified him in raising him from the dead, did not only release him from his humiliation for sin, and acquit him from any further suffering or abasement for it, but admitted him to that eternal and immortal life, and to the beginning of that exaltation that was the reward of what he had done. And indeed the justification of a believer is no other than his being admitted to communion in or participation of the justification of this head and surety of all believers; for as Christ suffered the punishment of sin, not as a private person, but as our surety; so when after this suffering he was raised from the dead, he was therein justified, not as a private person, but as the surety and representative of all that should believe in him; so that he was raised again not only for his own, but also for our justification, according to the apostle, Rom. iv. 25, 'Who was delivered for our offences, and raised again for our justification.' And therefore it is that the apostle says, as he does in Rom. viii. 34, 'Who is he that condemneth? It is Christ that died, yea rather, that is risen again.'" * *

How Justification is by Faith—and by Faith alone.

"I humbly conceive we have been ready to look too far to find out what that influence of faith in our justification is, or what is that dependence of this effect on faith, signified by the expression of being justified by faith, overlooking that which is most obviously pointed forth in the expression, viz. that, the case being as it is, (there being a mediator that has purchased justification,) faith in this mediator is that which renders it a meet and suitable thing, in the sight of God, that the believer, rather than others, should have this purchased benefit assigned to him. There is this benefit purchased, which God sees it to be a more meet and suitable thing, that it should be assigned to some than others, because he sees them differently qualified; that qualification wherein the meetness to this benefit, as the case stands, consists, is that in us by which we are justified. If Christ had not come into the world and died, &c. to purchase justification, no qualification whatever in us could render it a meet or fit thing that we should be justified: but the case being as it now stands, viz. that Christ has actually purchased justification by his own blood for infinitely unworthy creatures, there may be some certain qualification found in some persons, that, either from the relation it bears to the mediator and his merits, or on some other account, is the thing that in the sight of God renders it a meet and condecent thing, that they should have an interest in this purchased benefit, and which if any are destitute of, it renders it an unfit and unsuitable thing that they should have it. The wisdom of God in his constitutions doubtless appears much in the fitness and beauty of them, so that those things are established to be done that are fit to be done, and that these things are connected in his constitution that are agreeable one to another: So God justifies a believer according to his revealed constitution, without doubt, because

he sees something in this qualification that, as the case stands, renders it a fit thing that such should be justified; whether it be because faith is the instrument, or as it were the hand, by which he that has purchased justification is apprehended and accepted, or because it is the acceptance itself, or whatever. To be justified, is to be approved of God as a proper subject of pardon, and a right to eternal life; and therefore, when it is said that we are justified by faith, what else can be understood by it, than that faith is that by which we are rendered approvable, fitly so, and indeed, as the case stands, proper subjects of this benefit?

This is something different from faith's being the condition of justification, only so as to be inseparably connected with justification: so are many other things besides faith; and yet nothing in us but faith renders it meet that we should have justification assigned to us." * * *

"As there is no body but what will allow that there is a peculiar relation between Christ and his true disciples, by which they are in some sense in Scripture said to be one; so I suppose there is no body but what will allow, that there may be something that the true Christian does on his part, whereby he is active in coming into this relation or union, some act of the soul of the Christian, that is the Christian's uniting act, or that which is done towards this union or relation (or whatever any please to call it) on the Christian's part: Now faith I suppose to be this act." * * * * *

"And thus it is that faith justifies, or gives an interest in Christ's satisfaction and merits, and a right to the benefits procured thereby, viz. as it thus makes Christ and the believer one in the acceptance of the supreme Judge. It is by faith that we have a title to eternal life, because it is by faith that we have the Son of God, by whom life is. The Apostle John in these words, 1 John, v. 12, 'He that hath the Son, hath life,' seems evidently to have respect to those words of Christ that he gives an account of in his gospel, chap. iii. 36. 'He that believeth on the Son, hath everlasting life; and he that believeth not the Son, shall not see life.' And in the same places that the scripture speaks of faith as the soul's receiving or coming to Christ, it also speaks of this receiving, or coming to, or joining with Christ, as the ground of an interest in his benefits: 'To as many as received him, to them gave he power to become the sons of God. Ye will not come unto me that ye might have life.' And there is a wide difference between its being looked on suitable that Christ's satisfaction and merits should be theirs that believe, because an interest in that satisfaction and merit is but a fit reward of faith, or a suitable testimony of God's respect to the amiableness and excellency of that grace; and it is only being looked on suitable that Christ's satisfaction and merits should be theirs, because Christ and they are so united, that in the eyes of the Judge they may suitably be looked upon and taken as one." * * *

"From these things we may learn in what manner faith is the only condition of justification and salvation: for though it be not the only condition, so as alone truly to have the place of a condition in an hypothetical proposition, in which justification and salvation are the consequent, yet it is the condition of justification in a manner peculiar to it, and so that nothing else has a parallel influence with it; because faith includes the whole act of unition to Christ as a Saviour. The entire active uniting of the soul, or the whole of what is called coming to Christ, and receiving of him, is called faith in Scripture; and however other things may be no less excellent than faith, yet it is not the nature of any other graces or virtues directly to close with Christ as

a mediator, any further than they enter into the constitution of justifying faith, and do belong to its nature." * * *

(*To be continued.*)

FOR THE CHRISTIAN ADVOCATE.

LETTERS FROM AN AGED MINISTER OF THE GOSPEL TO HIS SON, ON THE DUTIES OF THE PASTORAL OFFICE.

LETTER VIII.

My dear Timothy,—

Having given you my opinion and advice in regard to the devotional parts of publick worship, I now propose to say a little on the momentous subject of *preaching the word of God.* I by no means propose to enter into a full discussion of this topick, any more than I did of that which I treated of in my last three letters. You have already read, and heard, and thought a great deal, about the composition and delivery of sermons, and a proper course of publick preaching. In relation to points on which I suppose that you probably need no information or advice from me, I shall say little or nothing; and yet I shall not forbear to touch any point on which I think that I may suggest something that may be useful; something which my experience may have taught me is more important than it may appear to one, who has but just entered the school of experience—the school in which alone many things that deserve a special regard, can ever be learned.

In my present letter, I have it in view to recommend that your preaching be conducted on *a general plan or method, well digested, or clearly defined in your own mind.* Of such a plan or method, I propose to offer you some assistance in forming an outline; which, if it be rightly drawn, you will find highly advantageous in several respects. It will help you much in the ready choice of the most proper texts and subjects for publick discussion—often the source of great perplexity and loss of time to young preachers; it will keep you from omitting any thing which ministerial fidelity requires you to explain or inculcate; it will give an interesting and useful variety to your publick discourses; and from all these causes it will tend to promote the edification, as well as the gratification of the people of your charge. The want of such a plan as that which I contemplate, or the neglect of adhering to it, if it has been formed, is often the chief reason that ministers of the gospel are far less acceptable and useful in their pulpit addresses than they would otherwise be. They confine themselves to a few topicks, to the omission of others not less important than those which they discuss; and hence they not only neglect a part of their duty, but there is a sameness and a degree of repetition in all their discourses, which render them destitute of interest—notwithstanding all that they say may be both true in itself and of the deepest import. It was once remarked of a clergyman of this class, that the whole of his preaching might be described in the two first couplets of the A B C verses in the New England Primer—

"In Adam's fall
We sinned all:
Thy life to mend,
This book attend."

A very dull preacher can never be a good one. The charge of dulness will, I know, be brought at last, by those who hate the truth, against almost every minister who preaches it faithfully; but for this very reason, we ought to be the more careful that the charge may never be made with justice, so that those who love the truth may be able to refute slander and prevent its influence.

Your general plan or method of preaching cannot fail to be a right one, if it is that of the apostle Paul; and if it be any other than that, it will certainly be erroneous or de-

fective. Remember then, that if you live long enough to do it, you are *to declare the whole counsel of God.* Have this, therefore, distinctly in view from the very first, and let it influence you in making all your arrangements, and in all the sermons which you compose. Look over the whole system of theological truth, so far as it has a bearing on Christian practice—and such a bearing almost every part may have, in a greater or less degree—and say to yourself, "this whole system I am, first and last, to endeavour to bring fairly before my people." It is manifest, however, that the accomplishment of this design will require a considerable length of time; and therefore, after having fixed your purpose and resolved that every sermon that you preach shall in the end go to the completion of your plan, it will deserve your serious consideration in what manner you can best fill it up, so as eventually to render each particular discourse a proper constituent part of the whole. Let me illustrate this by an incident which fell under my observation the other day. I was passing by a spot in the country on which a provident and skilful *master builder* was preparing to erect a very handsome house. Nothing but the foundation of the house was as yet laid; but I found that he had on the ground, or near it, a very large part of all the materials which were eventually to find a place in the structure, and that some of them were nearly or entirely prepared to be put up. Now, in sermonizing, imitate this master builder. My illustration may indeed be defective, inasmuch as your sermons may not be intended to be *ever put up,* in the exact form of a system of doctrinal and practical theology; but it holds in this, that all the component parts of such a system shall, some ten or twelve years hence, be prepared and at hand; so that you *could* find among them materials, out of which, with a little skilful fitting, you might actually put together a complete and comely fabrick. In this very manner some of the best theological fabricks that the world has ever seen, have in fact been framed.—The parts, by the junction of which they were formed, were originally prepared in the shape of sermons. Nor have I yet quite done with my similitude. The doors and window-sashes of a house are among the last things that are put in their proper places, in the finishing of a building. Yet I found that the architect to whom I have referred, had these parts in a state of almost perfect preparation, while as yet the foundation of the house was not fully laid. In like manner, if you are "a wise master builder," you will at the very entrance on your work, prepare and almost finish some of the most important parts of that system of evangelical truth, the completion of which you contemplate, although their proper places in the system would be nearer to the end than to the beginning.

Now, to drop my illustration, and yet to pursue the thought that I have last suggested, it seems to me that every minister of the gospel, after laying such a plan as I have described, and while it is never out of sight, ought in the early part of his ministry, to preach very frequently, and indeed chiefly, on those great truths and doctrines of the gospel, in which the conversion of sinners and the edification of the people of God are most immediately concerned. Through the whole course of our ministry, indeed, the essentials of religion, and the truths which are ordinarily blessed to promote practical piety, are to be most insisted on. But a young minister ought, I think, to do more of this, than one who is farther advanced in age and standing. For this opinion I have several reasons.—It will tend to penetrate his mind most deeply and thoroughly, with solicitude for the salvation of souls, and

thus make him regard this, habitually and feelingly, as the great object of all his ministrations. It will also give him, in the view of the world, that decided character as a friend of evangelical truth and experimental piety, free from every thing that is doubtful or equivocal, which it is of great use to possess, and in which every minister of the gospel may and ought to appear, from the time that he enters the pulpit. And in addition to all, it will secure for him the confidence and affection of all the pious part of his charge. It will call forth a warm effusion of their gratitude to God, for having bestowed upon them an ascension gift of their Saviour, in a pastor after his own heart,—for whose success they will earnestly pray, and whose labours they will encourage and assiduously endeavour to render effectual.

Your dwelling chiefly on the essential parts of gospel truth and practical piety, agreeably to what I have now recommended, will not be inconsistent, if rightly managed, with a considerable degree of variety in your preaching; to which, as already hinted, you ought constantly to have a regard. The fundamentals of religion, although their number is not great, are still numerous enough to allow you frequently to change your subject. They moreover consist, severally, of a number of distinct parts, and their aspect upon character and practice may be greatly diversified; so that, if you treat them skilfully, you may not only increase your variety but your usefulness likewise. And by making it your main object at one time to prove and illustrate doctrines, and at another to inculcate Christian practice, and at all times your earnest endeavour to bring home every thing you say to the heart and conscience, you will certainly keep clear of that unpleasant and drowsy sameness, which it is so desirable to avoid. Beside, it will not be inconsistent with the course I have recommended, if now and then you choose a topick, at once of an entertaining and instructive kind, out of the general track that has been delineated. This, while it will add to your variety, will raise you in the estimation of your hearers, by showing them that your general strain of address is a matter of choice and not of necessity.—That you are able to handle various subjects, and are ready to do it as often as duty will permit.

You cannot, I apprehend, fail to see that the plan I have advised you to adopt, will greatly facilitate your choice of texts, as the ground of discourse. You will only have to consider and determine what topick it will be most suitable to select for your next sermon, and then to choose the text from which it may most naturally be derived—If you are still at a loss, you may reduce your subject to its proper head in the Confession of Faith or Catechisms; and there you will find, among the proof texts, some one that will be completely adapted to your purpose.

I cannot conclude what I have to say on a general plan or method of preaching, without earnestly recommending that a part of it consist of *a course of catechetical lectures.* In the churches of Scotland and Holland, in their very best days, this kind of publick address and instruction was made indispensable; and the benefit of it was great and apparent. The common people were so grounded in the great doctrines of the Protestant reformation, that they were not liable to be "carried about by every wind of doctrine;" and what was still better, they were nourished up to "the measure of the stature of the fulness of Christ." Many of them were among the best informed and the most eminently pious and practical Christians, that have ever adorned the profession of Christianity since the days of the apostles; and very much of all this was to be

attributed, under the divine blessing, to accurate catechetical instruction. Lecturing on the Heidelberg Catechism is still practised in many of the Dutch congregations in this country; and in a few of those of our denomination, the Westminster Catechisms have been publicly expounded; and wherever this has been done, I believe its beneficial influence has always been visible. But the practice, although recommended by some of the judicatures of our church, has, from one cause or another, never been general nor extensive. Adopt it, however, for yourself; assured that it will prove highly advantageous, both to you and to the dear people committed to your care. The preparation of catechetical lectures will render you more accurate in the knowlege of every part of systematick theology, and more familiar with the nature and connexion of the truths and doctrines which constitute the orthodox faith—"the faith once delivered to the saints"—than you can easily become in any other way. We always obtain a more full and correct understanding of a subject, when we study and write upon it with a view to communicate our thoughts to others, than when we only endeavour to acquire knowledge for ourselves. On your people it will be likely to have the same effect as I have already remarked that it had in Scotland and Holland. Nor, if rightly conducted, will you find that this kind of publick address will be less interesting to persons of all descriptions—I think it may be rendered more interesting—than that of the ordinary description. It will also contribute to form that variety, which has been noticed as so desirable and useful.—While your sermons are making up a system in disjointed parts, here will be a system going forward in regular progression. I do not urge that you should enter on this course of lectures within the first year of your settlement. But I do earnestly advise that you begin it early in your ministry, and continue it, with some intervals of omission, to the end of your ministerial life.

Affectionately, adieu,

——— ———

Miscellaneous.

Within a short time past one of the descendants of the late Rev. Dr. Witherspoon, has very obligingly put at our disposal a large part of his private papers, and some of the most important letters which he received, during the whole period which elapsed from the time of his leaving Scotland till his death. Several of these letters ought, in our judgment, to be made publick. Their publication, we are confident, will gratify the friends of religion and learning; and do honour, alike, to those who wrote and to him who received them.

We shall insert in our number for the present month, extracts from two of the letters of the late distinguished Dr. David Ramsay, of Charleston, South Carolina; in which he refers to the sickness and death of his second wife, who was Dr. Witherspoon's youngest child. It was our lot to be present when the first of these letters was received and read, by the venerable man to whom it was addressed—It was on Christmas day, 1784—*fugit irreparabile tempus!*—He had made an appointment to preach, and had come for that purpose from Tusculum, his country residence about a mile from Princeton. A rumour was afloat that Mrs. Ramsay was dead; but it was not be-

lieved. The first letter, however, which we now give, was then in the post-office. The Doctor called at the office, took the letter, came immediately to the house of his son-in-law, the Rev. Dr. Smith, and opened and read it, in the midst of an agitated circle. He read it to himself—As he read, the tears rolled down his manly cheeks, but he uttered not a word, till he had read it through. He then wiped away his tears, made a few remarks with composure, mounted his horse, and returned immediately to Tusculum. The day which followed, in place of being one of festivity, became one of deep gloom and mourning, both in the college and the town. Mrs. Ramsay was a most accomplished and amiable woman, the delight of her associates, and the pride of the village. She possessed, in no inconsiderable degree, the wit and the sagacity of her father. But like him, too, she possessed prudence, good nature and piety; and her mental endowments were always employed to give pleasure, and not pain, to her acquaintance.—She died on the fifth day after she became a mother, and within a year after her marriage. A funeral sermon was preached by the Rev. Dr. Smith, on the occasion of her death, in the church at Princeton, on the first or second Sabbath after the afflictive intelligence of her dissolution reached that place. Dr. Witherspoon, shortly after, commenced a series of discourses, on "the doctrine and duty of submission to the will of God." The discourses were sixteen in number, delivered on as many successive sabbaths; and all founded on Luke xxii. 42—"Father, if thou be willing, remove this cup from me: nevertheless, not my will but thine be done." The nature of genuine Christian submission was accurately discriminated and clearly illustrated in these discourses; the various bearings of the duty were pointed out, and the whole was accompanied with much practical application. It is not recollected that the speaker alluded to his own particular interest in the subject, more than once. It was then however done with great effect; and doubtless the circumstances in which he spoke, helped to give impression to all that he said. Yet the discourses were in themselves uncommonly excellent. Each was a whole by itself, and all together formed a kind of system. The present writer heard them all, regretted sincerely when the course was finished, and after the lapse of near forty years, retains a distinct recollection of their general scope and tendency. He considered them then, and still considers them, as the best *series* of sermons ever heard by him; and since the Doctor's death, he has assiduously sought for the manuscripts which contained them; but not a trace of them has been discovered. They had certainly been precomposed with great care; although the Dr. never, on any occasion, showed a paper in the pulpit. He once told the writer, that when he had recently written a sermon, he would engage, after reading it over three times, to deliver what he had written, to an *of* and a *the*.

It was thought proper to omit, in the following letter, the part at the beginning, which related wholly to the train of symptoms and circumstances which terminated in death. The remainder of the letter is given entire: and surely it presents such a view of the supporting influence of true religion, in the most solemn crisis of human existence, as cannot fail to be edifying to every serious reader. Who but must wish for such a support! Who will not resolve to seek it!

The second letter, though short, contains reflections which many beside the writer ought to have made: and which it is hoped some may be led to make with effect, by reading

what is here submitted to their inspection and recommended to their candid consideration.

—

LETTER I.

To Dr. Witherspoon from Dr. Ramsay, on the Death of his Wife.

Charleston, Dec. 17, 1784.

DEAR SIR—On the ninth instant, Mrs. Ramsay was safely delivered of a son.

* * * * *

May heaven support you while I add, on the 14th day of this month, at five o'clock in the morning, she exchanged earth for heaven.

Poorly am I qualified to administer consolation to others, standing so much in need of it myself. But I can with truth and pleasure assure you, that such was the tenor of her life, with the triumphant manner of her death, that I have not a doubt remaining that my loss is her everlasting and inconceivable gain. So strongly am I persuaded of this, that if it were possible by any act of mine to restore her to life, I would not do it.

She conversed freely with the Rev. Mr. Hollingshead and myself, the day before her departure; repeated many of the promises of the gospel, with appropriation; sundry of Watts' psalms and hymns with a divine rapture. She spoke much and often of free grace and a free salvation; and with confidence cast herself on her Redeemer. Though sensible of her approaching dissolution, she never once prayed for life, nor did she wish for death. Her whole desire was to be resigned and to submit to God's will, and to be prepared for every event.

She well understood and thoroughly believed the gospel scheme of redemption, through the propitiatory sacrifice of the Redeemer. Sensible of her unworthiness, on the score of personal merit, she renounced it in every view; but instead of being overset with this consideration, she clung the closer to the Saviour of sinners. Her hopes having another foundation than her own goodness, were not darkened by an humble sense of her demerits; but the more she reflected on her want of perfection, her insufficiency for any good work, and the purity of the Divine nature, the more beauty she saw in the gospel plan of salvation, and the more was she disposed to put her trust in a Saviour who died for the unworthy. These considerations, instead of filling her with doubts and fears, invigorated the exercise of her faith.

About twelve hours before her departure, she joined with me in devoting our babe to God in baptism—This she did under the full conviction that she was soon to die. She added, for a reason, that she wished by that solemn act to give her dying testimony to the truth of religion. She told me that for months past she had a presentiment (her own word) that she would not survive labour. My profession leads me often to witness dying scenes, and I assure you I never saw any person discover less anxiety for life, less fear of death, or who seemed to die more in the true spirit of Christianity. I have seen her weak and delicate system more disconcerted by trifling alarms and fancied dangers, than by the full view of approaching dissolution.—She seemed neither to fear the pains nor the consequences of death; but submitted to it as a natural and necessary event, the times and circumstances of which were ordered by Infinite Wisdom.

She took every medicine prescribed (and she was attended by three Physicians beside myself) without reluctance, more from a sense of duty than an anxiety for life. On the day before her death, they all told her (and they were warranted to do so from her present circumstances) that she was much better, and hopes of her recovery might be indulged. Instead of being

elated or grasping at the prospect of life, she replied with the greatest composure, "You are all mistaken." She once expressed a tender concern for her mother in the following words. "How will my poor mother be distressed when she hears that her daughter is dead!" On all other occasions, her high and commanding sense of eternal things, seemed to obliterate her concern for her relations and all earthly matters.

She discovered no anxiety about her infant—asked me to transmit it to her friends at Princeton; and without any distressing emotion, she trusted *that*, with her other connexions, to a good God, who she doubted not would take care of them. Though her constitution was unusually timid, yet she died with all the fortitude that a practical regard to religion is calculated to inspire—God has given, and God has taken,—blessed be his name! He is the sovereign of the world, and has a right to do with his creatures what seemeth best to his infinite wisdom. This sovereignty is not the mere exercise of abstract power, but the government of perfect reason, of wisdom and goodness. He knows and has fixed the bounds of our habitations; and fixed them all in the wisest and best manner, though unknown to us. There were divine reasons why my much loved partner should die in the bloom of life, leaving a helpless infant in her stead. God has done it, and for that reason it is fit, and proper, just, wise and good, that it should be so. These are the doctrines of religion which I have always been taught to revere. Had I been sceptical about them, or about the Gospel plan of salvation through the imputed merits of a Saviour, recent experience would have convinced me of the reality. I have seen them inspire such fortitude in the breast of a delicate, weakly, timid female, as thoroughly disarmed death of all its terrors. I have felt their consolatory influence in my own case, in supporting me under the most heavy afflictions that could possibly befal me.

I pray God to support you under this severe trial. You have every ground of comfort. Your daughter, though young, had finished the great business of life; has got through this world, with but a small portion of its many calamities; and has, I doubt not, entered on the reward, which is only obtained by many others after a long life of labour and sorrow. Her babe still lives, and bids fair for life. He is well furnished with an excellent white nurse, and shall, in the spring, if God spares his life, agreeably to his mother's request, be sent to you. The sympathizing tenderness of his mother's friends, leads them often to visit and inquire after his health. May heaven preserve his life, raise him to usefulness in his generation, and make him worthy of the parent, who in giving him life lost her own.

I feel most tenderly for the affectionate mother, and the other relations of my much loved partner. May God support you all; and may each one, by the triumphant exit of the dear deceased, be quickened in our Christian course; so that when we come to die, we may have the same consolations that buoyed her up above the fear of death, and made her triumph in approaching dissolution.

I am yours by every tender tie.

David Ramsay.

—

LETTER II.

From Doctor Ramsay.

Charleston, December 29, 1784.

Dear Sir—My last, by captain Allebone, communicated the unwelcome intelligence of the decease of my dearest Fanny. The interesting subject still dwells upon my mind. Though no affliction could have been greater, I hope it has not been altogether useless. I feel that

I deserved the stroke, and even more, if any thing could have wounded me more sensibly. Wealth, independence, honour and distinctions, were all within my grasp. Worldly prosperity was flowing in upon me. Blessed with a partner whose good sense and sprightliness enlivened domestic society, and whose elegant taste qualified her for sharing with me the gifts of fortune with dignity and grace, I was tempted to feel myself happy, independent of religion. In a moment my towering schemes of sublunary bliss are tumbled to the dust. Thus do they deserve to suffer, who place their happiness in any thing distinct from the supreme good. May my affections be recalled, and fixed on their proper object—never to wander any more!

My dear little infant lives, and enjoys good health. But so uncertain are all human comforts, that I dare not allow myself to build any expectations, even on this promising source of enjoyment. It gives me pleasure to think, that in every event which may befal him, he was devoted to God in the solemn ordinance of baptism, by one of the last acts of his pious mother. "The promise is to you and to your seed after you." I cannot but hope, that one so solemnly devoted to God by an expiring parent, "who had remembered her Creator in the days of her youth," will be blessed of Heaven. Grant, merciful Father! that he may live—not to dishonour the God of his mother, but to promote the cause of religion, the glory of his Maker, and the happiness of his fellow creatures—— * *

I am, &c.

DAVID RAMSAY.

FOR THE CHRISTIAN ADVOCATE.

GLEANINGS AND HINTS TOWARDS AN ARGUMENT FOR THE AUTHENTICITY OF JOHN v. 7.

"There are three that bear record in heaven—the Father, the Word, and the Holy Ghost: and these three are one."

—

"We are unspeakably ashamed that any modern divines should have fought, *pedibus et unguibus*, for the retention of a passage so indisputably spurious."

Eclectic Review.

—

I take this up *purely* as a subject of criticism. The decisions which may be made by the critick on this verse, will assuredly not affect an article of doctrine. The characters, and faith of the respectable criticks who have arranged themselves against this verse, will clearly indicate this.

The most strenuous opposers of the authenticity of the verse are, generally speaking, as decided in their faith in the most holy Trinity, and in the divinity of our Lord, as those are who advocate its authenticity. "There are,"—says Griesbach, one of the ablest opponents of this verse,—"there are so many arguments for the true Deity of Christ, that I see not how it can be called in question." See his Pref. vol. ii. First Crit. Edit. of the Greek Test.

And, indeed, such is the extent and force of the evidence of the Trinity, that were this verse relinquished and expunged, it would remain *unshaken* in all its beauty and vigour. For instance, nothing can be more clear than the scriptural evidence that there is one God. And nothing can be more clear than this, that the Father sent the Son; and that, therefore, the Father and the Son are distinct: that the Father and the Son sent the Holy Ghost: and that, therefore, the Father, and the Son, and Holy Ghost are distinct persons: that each of these distinct persons is *called* God: and being *called* God, in the language of inspiration, each of them *is* the *one God.*

That this is true of the Father, no one has yet expressed a doubt. He is true God: "*The only true*

mitted by all scholars, that the Greeks ceased in the *ninth* century to write in the *uncial* letter.*—3. It wants the accents—another mark of the great antiquity of the MS.—4. It is written on very ancient parchment. These were, in substance, the statements of the very learned Jablonsky, who, more than a hundred years ago, carefully examined the MS. with the eye of an able critick. And I will not yield his mode of examination to that of Griesbach, who pronounces dogmatically against it, after having said that he had, "*ex parte*," compared it with the Complutensian copy.†

But without pursuing this subject further, or following them over their field of expatiating on MSS. let it be remarked, that were we even to grant all that they claim from their inferences from the collation of MSS. they have proved *nothing*. Nay, from the materials which they have, *they can prove nothing really in point*. Here are the proofs of this.—

It is admitted by the learned, that of all the Greek manuscripts, about 400 only have been collated.‡ Griesbach, who plays off his argument with the air of a critick, who felt that he had every material at command, had *actually no more than 355 MSS. to collate.*§ Michaelis and Marsh do indeed reckon up 469. But they do not say that they had collated all these. They had "*described* 469 MSS."

But do these illustrious scholars mean to insinuate that there are no other MSS. in the world? Do their confidence and boasting demand our faith that they had left no manuscript uncollated? The fact is, that the number of MSS. collated, or even examined, bear a very small proportion to the rich treasures remaining to be examined. Bishop Marsh tells us that Blanchini has, in his book, described many MSS. hitherto *unnoticed* in the editions of the New Testament; and *unnoticed*, or not collated by Marsh himself.* The Paris Library has 80 MSS. of the Greek Testament: 65 Catenæ and 57 Lectiones, in all 202; and of all these only 49 have been collated.† The number in the Vatican Library, it is allowed by all the learned, is very great. And, indeed, such have been the facilities existing through so many centuries, to augment the collection, that the treasures of MSS. must be great and valuable. Burnet,‡ who had tried to explore this library, does indeed lament "that there are so few Greek MSS. in the Vatican Library of Rome." But it is presumed that the learned traveller was induced to think so, from his having experienced the same difficulties which have invariably prevented others before him, and after him, from pursuing their researches. The jealousy combined with the ignorance and bigotry of its masters, prevents the learned from having any access to its treasures of MSS. Out of all these treasures, only 34 copies have been collated.

In fine, not to mention numerous other public and private libraries; in the grand Ducal Library at Florence alone, *there are, at least*, 1000 *Greek MSS. of the New Testament!* And of *these only* 24 *have been collated!*§

But this is not all: few, very few, of the most ancient Greek MSS. now exist. Let the scholar only recollect the historical detail of the ravages made on them by the flames; and by the hands of tyranny. In the persecution of Diocletian, before the Nicene Council, the MSS. of the scriptures were sought with the ut-

* See Kettnerus, p. 205.
† Kettnerus, p. 206 and 210.
‡ Horne's Introd. iv. p. 437.
§ Prolog. in Tom. i. ci.—cxxvi. and Horne iv. p. 437, note.

* Marsh's Michaelis, vol. ii. p. 649.
† Horne iv. 437.
‡ In his Itinerarium p. 141. and Kettnerus, p. 207.
§ Horne, vol. iv. p. 437.

most diligence by the bloodhounds of persecution. "And many thousands of the best volumes of the scriptures, were, throughout the Roman empire, in the east, and in the west, consumed in the flames."* At Rome, Alaric, the king of the Vandals, destroyed the libraries and their precious MSS. In the great fire at Constantinople in the year 476, there perished in the flames 120,000 valuable manuscripts. Among these were all the collections of Constantine the Great, and of Theodosius; and the most valuable MS. copies of holy scriptures, some of which were written by Theodosius's own hand.†

From these historical statements laid down, it appears that the number of the MSS. collated, bears a very small proportion to those which have perished; and those which still remain to be searched. They are as a few precious remains saved from the ruins of a vast city: a few valuable specimens gathered from a vast cabinet of curiosities. And yet from these few remains our learned antagonists gravely draw their dogmatical conclusion, that this verse under discussion, is not found in a single Greek MS. written before the 16th century!!

What would any scholar—what would any schoolboy, think, of that chemist who, having made a few and profound dissertations on a small and extremely defective collection of metals, and having accompanied his dissertations with a few unsatisfactory experiments—would very gravely conclude, in the presence of his audience, that all the other metals would, without exception, give forth the same results? What should we say of the geologist, who after having examined the position and ingredients of a few imperfect and ill defined strata, would thence reason on the whole strata of the globe—and dogmatically pronounce on the position and strata which he had never seen—and concerning which he had not collected a single fact? What should we say of a judge who, after having examined a few of the witnesses at his bar—and these of a very suspicious character—would glance his eye over the host remaining, and gravely pronounce his judgment, that because these few have testified to a certain point, therefore neither those within doors, nor those known to be out of doors, can, or will, or do testify to any other point different from this?

Not a whit better is the form of our learned opponents' argument. It is absurd, by the rules of philosophy and reason: it would be admitted in no court of justice—if common sense presided on the bench. It is rotten to the core. The learned men do admit the existence of these MSS. They do admit that a small, a very small number of them has been examined and collated. And yet they have wantonly drawn the conclusion imposed on us. It is sincerely to be hoped, that in order that no more discredit may be brought on criticism and learning—that they may no more expose themselves to the ridicule of our tyros—that they will give up the whole argument as wholly and utterly irrelevant. Confusion and defeat must necessarily fall on every such attempt to *prove such a negative!* We can draw no conclusion from the data of Griesbach, Michaelis, and Marsh. Were it known satisfactorily that no other MSS. do exist—were it proved in such a manner as every premise ought to be proved—that they had *all* perished by the hands of Diocle-sian and Alaric, and the flames of Constantinople—then there might be some plausibility in the present form of the argument. But when

* Kettnerus, p. 176. However some ancient and valuable MSS. in Africa, escaped in A.D. 303, by the *pious fraud* of Bishop Mensurius, of Carthage. Kettnerus, p. 161.

† Spanhem. Hist. Eucles. p. 145. And Kettnerus, p. 107.

the learned do know that so many hundreds—nay thousands of MSS. of the Greek Testament do exist, and have not yet been under the eye of the critick, it is to be hoped that every scholar, who really would not be willing to expose the science of criticism to the laughter of the illiterate, will withdraw this whole form of argument, until every known Greek MS. shall be collated —and then after that is done, let them learn in modest silence, that there is a probability that thousands more may be discovered by the indefatigable industry of the learned!*

Mr. Editor—I now bring to a close this my first number. It is hoped that the first part of their external evidence is entirely destroyed. We shall examine the remaining portion of their argument in our next.

I am, Mr. Editor,
Yours with esteem and affection,
W. C. Brownlee.

Basking Ridge, July 21, 1824.

FOR THE CHRISTIAN ADVOCATE.

Just as the preceding article was going to the press we received the Christian Observer for May last, in which we find some recent testimonies for the authenticity of the text for which our correspondent contends—we shall therefore copy it for our readers.

—

To the Editor of the Christian Observer.

It seems to be very widely taken for granted, that almost every well-read biblical scholar has at length discarded from his copy of the New Testament the celebrated verse, 1 John, v. 7. This, however, is by no means the fact. The testimony of the learned Bishop of St. David's has already been several times referred to in your pages. "I can say with truth," says his lordship, "that every renewed examination of the subject has added to my convictions of its authenticity." Mr. Nolan, in his profound and interesting "Inquiry into the Integrity of the Greek Vulgate," after stating the internal and external evidence of the verse, and his reasons for thinking that the verse was suppressed by Eusebius in the *edition* (if it may be so called) which Mr. Nolan supposes him to have *revised* under the sanction of Constantine the Great, adds, "I trust nothing further can be wanting, to convince any ingenuous mind that 1 John v. 7. really proceeded from St. John the Evangelist." Dr. Hales, in his learned work on "Faith in the Holy Trinity," speaks with equal confidence of the authenticity of the verse. "To the authority of Griesbach on this question," he says, "I shall not hesitate to oppose and prefer the authority of a celebrated German editor and critick, the learned Ernesti; with whose observations I shall close this minute and elaborate survey of the whole external and internal evidence; which, I humbly trust, will be found exhaustive of the subject, and set the controversy at rest in future." Mr. Grier, in his recent "Reply to Dr. Milner's End of Religious Controversy," after noticing "the invincible arguments" of Mr. Nolan, says, "I feel compelled to abandon my former prejudices against the verse, and to think that a person should almost as soon doubt the genuineness of the rest of St. John's Epistle, as that of the disputed passage."

A late edition of the Greek Testament, by the Rev. Edward Valpy,

* The historian Gibbon, as well as many of our modern journalists, exhibit a ludicrous and self-important assumption of power to teach others before they themselves have learned. Gibbon, in his Rome, vol. iv. p. 407, tells us with a flourish, that this memorable text of John was condemned by the universal silence of the orthodox fathers, ancient versions, and authentick MSS. He then adds, from the depth of his theological researches, that all the MSS. *now* extant, are *above four score in number!!* And he had not examined the Greek fathers; nor *all* the Latin fathers!

must not be omitted among the advocates of the received text. The edition is formed very much on the text of Griesbach, but without adopting his alterations. It retains, among other passages, 1 John v. 7.

The reading is, therefore, very far from standing in that miserable state of destitution to which its opponents seem to consider it reduced.

F.

ON THE UNION BETWEEN THE GENERAL SYNOD OF THE ASSOCIATE REFORMED CHURCH, AND THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

(*Concluded from page* 311.)

In 1822, the Associate Reformed Synod of the West, addressed a letter to the General Assembly, in which they claimed a portion of the library which had formerly belonged to the General Synod; but as the late Synod had received and answered a similar letter, the Assembly "Resolved, That it is unnecessary to give to the Synod of the West any other answer than that which they have already received from the General Synod, as that Synod were better acquainted with all the merits and circumstances of the case, than this Assembly are." Before the union of the General Synod with the Assembly, this Synod of the West had seceded from the General Synod; and therefore could not have preferred the shadow of an equitable claim.

In 1822, the *Associate Reformed Synod of the South*, also addressed a letter to the Assembly, in which they claimed a part of the library; but before the union took place, this Synod of the South had obtained leave, in 1821, to withdraw, and constitute an independent coordinate Synod. It relinquished, virtually, all right and title to the property of the General Synod by becoming independent; and it was no part of the agreement by which they became free from all subordination to the General Synod, that a part of the library should go with them. In reply, the Assembly resolved, "That a union having now taken place between the General Assembly of the Presbyterian Church and the General Synod of the Associate Reformed Church; and the library of the Theological Seminary of the latter, being, by the terms of the union, incorporated with that of the former at Princeton, the General Assembly cannot accede to the claim of the Associate Reformed Synod of the South."

Some time after the union was consummated, the Presbyteries of *Washington* and *Saratoga*, resuscitated the Associate Reformed Synod of New York; and in 1823, this newly organized body claimed to be the true successors of the General Synod, and claimed of the Assembly "the library, funds, minutes, and documents, which by the final decision of the General Synod, were placed in the possession of the General Assembly." The committee of the Assembly appointed to investigate this claim, ascertained from the statistical tables of the General Synod, that these two Presbyteries had contributed for the use of the seminary, from 1802 to 1820, the sum of $\$1519\frac{64}{100}$; while in the same period the other portions of the Associate Reformed Church, and chiefly the churches now in union with the Assembly, had paid for the same object more than $35,300. Had the property given to the use of the Theological Seminary of the General Synod constituted a monied partnership, on the principle of equalizing among all the members of the Associate Reformed Church the profit or loss, a very small portion only would have been payable to the claimants of the north, south, and west.

The memorial from the Associate Reformed Synod of New York, claiming the library and funds that had been transferred by the late General Synod of the Associate Reformed Church to the Theological Seminary at Princeton, was, with the leave of the Assembly, withdrawn by one of the commissioners who had presented it, stating that he took upon himself the responsibility of withdrawing it. The other commissioner had left the city several days previous. The memorial having been withdrawn, the following resolutions were adopted, viz:

"Resolved, 1. That if any of the Presbyteries under the care of the Associate Reformed Synod of New York, shall at any future time, send any of their candidates for the gospel ministry to our Theological Seminary at Princeton, they shall be received on the same terms as candidates from our own Presbyteries, and entitled to all privileges, both from the library and the funds of the institution, which are enjoyed by other students in the same personal circumstances.

"Resolved, 2. That Drs. Nott, Blatchford, and Chester, be a committee to confer with the Associate Reformed Synod of New York, or any committee which that Synod may appoint, on the subject of a friendly correspondence with this body, or of the amalgamation of their churches with the Presbyterian Church in the United States; and that said committee report to the next Assembly any such measures for adoption as the conferring parties may judge best calculated to promote the spiritual welfare of these two Presbyterian denominations."

After these resolutions were adopted, Dr. Proudfit, the commissioner present, declared that he was much more pleased and gratified by the adoption of these resolutions, than he would have been by the Assembly's granting the claims of the memorial in their whole extent.

In 1824, the Associate Reformed Synod of the South sent to me their second memorial on the subject of the library, with a request from their agent, that I would present the same to the Assembly, and do every thing in my power consistent with duty in promoting its object. The memorial was presented, and respectfully considered; but my judgment was decidedly against the claims of the Synod. The estimable writer says to me, "It is sincerely hoped that the reverend Assembly will deliberately weigh the matter, and that they will either think proper to accede to our claims, or convince us that we have none." Our Assembly have no time for writing dissertations; and it is hoped the foregoing considerations will convince our brethren of the south, that it would be a violation of a trust committed to us, to transfer any part of the library in question to any persons who will not hold it, as we do, for the use of the Seminary to which it was originally devoted; and that the consolidation of the two seminaries no more annihilates either, than marriage would the partners who enter into it.

Having maturely weighed the matter, the Assembly of this year adopted the following report of a committee on the subject, viz:

"The General Synod of the Associate Reformed Church in May, 1821, previous to the formation of the connexion between the General Synod and the General Assembly, received a petition from the Synod of the South, praying permission to form themselves into a sister coordinate Synod, dated 4th of April, 1821, with which petition the General Synod did comply. The Assembly's right to the library, under the surrender of the General Associate Reformed Synod on this as well as on other justifiable grounds, your committee think

ought not therefore to be questioned. And your committee beg leave to recommend this report as a proper answer to the memorial presented by their brethren of the Associate Reformed Synod of the South."

I cannot but hope that the foregoing history and remarks may have some influence, in preventing future applications for the library, and in satisfying those who were once connected with the General Synod. If our brethren of the north, south, east, or west, will send their young men to Princeton, they will be welcome to the joint use of it, with their fellow students. Indeed, some of the late, and some of the lately received, Associate Reformed Church, are now enjoying the advantages of it. But all may rest assured, that the Assembly will faithfully keep the library committed to them, as formerly it was to the General Synod, *in trust*, for the use of the consolidated seminaries; and neither law nor equity will ever compel them to relinquish it.

E. S. Ely.

FOR THE CHRISTIAN ADVOCATE.

Mr. Editor,—A little work has recently made its appearance in London, under the curious title of the "Chimney Sweeper's Friend and Climbing Boy's Album." This book is composed of some documents and tracts, for the purpose of bettering the condition of the chimney sweepers in England, a class of miserable and degraded paupers, which calls loudly upon the liberality and sympathy of the English publick. In the populous towns of our own country, this ruinous system of bringing up children, already prevails to a considerable extent; and though it is confined with us to the black part of our population, it is not the less to be deplored. I have not unfrequently seen our climbing boys, after their morning's work was finished, loitering about our streets, and ready to engage in any species of vice which might be thrown in their way. A Sunday School was some years ago established for their instruction, but I cannot learn that it still exists. I am therefore of opinion, that the republication of this little volume among ourselves, would not be unseasonable,—and I hope some enterprising and benevolent bookseller will undertake it. In noticing this volume, which is edited by the poet Montgomery, a certain writer remarks—

"Philanthropy is sometimes not a little capricious. People claim the right, and it seems reasonable, to be benevolent and charitable in their own way. And never had they so many and various ways afforded them, from which to choose the least troublesome, most reputable, or most pleasing method of doing good. Schools, prisons, Bible societies, missionary societies, hospitals, asylums, the Greeks, the Irish, the Jews, the Gipsies, the Negroes, the Hindoos—how, it may be said, can a man attend to them all? A feeling of this kind has sometimes, we are afraid, led persons to shut their hearts and their purses against the claims of bounden duty. And they have almost been afraid to listen to any fresh appeal, lest it should force its way to their sympathy. But, with regard to that long neglected and injured class of infant bondsmen for whom this volume eloquently pleads, these English negroes, we were going to call them, there is no possibility of remaining neutral. Every man must take part, practically, either for them or against them. Every housekeeper, at least, has a chimney or chimneys which require to be swept. By what means are they swept? There are machines by which the employment of these poor little children may be superseded in nine cases out of ten: are they in such cases employed? Is it made an object, to discourage as far as possible the inhuman degradation of

children? We put the question to the conscience of every reader."

This little Album, besides the documents abovementioned, contains a number of interesting pieces in prose and verse, among which are the following touching verses from the pen of Mr. Montgomery, the insertion of which in the Christian Advocate, I am sure, will gratify most of your readers. It will be recollected that the chimney boys in London are commonly children of native Englishmen.

A WORD WITH MYSELF.

I know they scorn the Climbing Boy,
  The gay, the selfish, and the proud;
I know his villainous employ
  Is mockery with the thoughtless crowd.

So be it;—brand with every name
  Of burning infamy his art,
But let his *Country* bear the shame,
  And feel the iron at her heart.

I cannot coldly pass him by,
  Stript, wounded, left by thieves half dead;
Nor see an infant Lazarus lie
  At rich men's gates, imploring bread.

A frame as sensitive as mine,
  Limbs moulded in a kindred form,
A soul degraded, yet divine,
  Endear to me my brother-worm.

He was my equal at his birth,
  A naked, helpless, weeping child;
And such are born to thrones on earth,
  On such hath every mother smiled.

My equal he will be again,
  Down in that cold oblivious gloom
Where all the prostrate ranks of men
  Crowd, without fellowship, the tomb.

My equal in the judgment day,
  He shall stand up before the throne,
When every veil is rent away,
  And good and evil only known.

And is he not mine equal now?
  Am I less fall'n from God and truth,
Though "Wretch" be written on his brow,
  And leprosy consume his youth?

If holy Nature yet have laws
  Binding on man, of woman born,
In her own court I'll plead his cause,
  Arrest the doom, or share the scorn.

Yes, let the scorn that haunts his course,
  Turn on me like a trodden snake,
And hiss and sting me with remorse,
  If I the fatherless forsake.

Reviews.

THE LIFE OF LUTHER, EMBRACING AN ACCOUNT OF THE EARLY PROGRESS OF THE REFORMATION. BY ALEXANDER BOWER.——*Philadelphia, published and sold by James Hogan, jun., No. 225, Market Street. J. Anderson, printer,* 1824. 8*vo. pp.* 408.

After all that we have read—and who that reads at all has not read much?—about the great leader of the Protestant reformation, the contents of this volume have had, for us, almost all the attractions of novelty. Not indeed that we have found in it much, the substance of which was not even familiar to us before. But the facts are better arranged, unimportant circumstances in the life of Luther are more pruned off, the narrative is better sustained—uniformly dignified and yet not dull—and the gradual progress of the mind of the Reformer, from the darkness of Popish error, to the luminous view which it ultimately attained of evangelical truth and Christian liberty, is more clearly marked and exhibited, than in any other production, historical or biographical, that we have perused. In a word, we have never seen any account of Luther and of the Protestant reformation, which has appeared to us so worthy of the subject, as that which is now before us. We did think, when we had read only the first part of the volume, that the author would not prove so decidedly a friend to those great and fundamental truths of practical godliness, which Luther most zealously inculcated, as would suit our taste and most gratify our wishes. But we were better satisfied in this particular as we advanced in the perusal of the narrative; and we finished it with the conviction that the temperate manner in which the biographer has spoken on the topicks of religious faith and controversy, is best calculated to manifest his impartiality; while yet he has said enough to show that he is unequivocally a favourer of the great doctrines which Luther taught and defended with so much energy and zeal. The style of the author reminded us, in various instances, of that of Robertson, in his historical works. It is perspicuous, chaste, and well supported; never diffuse or declamatory, and very moderately ornate.

The work, it appears, was first published in Edinburgh, in May, 1813, and is dedicated to "The very Rev. George H. Baird, D. D. one of the ministers of the high church and principal of the University of Edinburgh." The American copy has recently left the press, and we hope the publisher will not have reason to regret that he has risked the sale of it in this country. The fashionable novels of Britain will, it seems, bear a republication here; and it would not be very honourable to our taste, if the admirers of fiction should be found more numerous and liberal than the lovers of truth and fact—if, while the author of the Waverley romances finds among us a host of readers, who eagerly seek his well told tales of occurrences and characters, which often refer for their origin to the changes in religious opinions which Luther effected, an ably written life of the great man himself, should want a patronage sufficient to indemnify the printer.

The typography and paper of this volume are excellent, and a plate is given, exhibiting a full length portrait of Luther, in his professional dress. There is an appendix to the work, in which a good deal of curi-

ous and useful illustration is inserted, of the facts and characters which are mentioned in the general narrative.

We have been at a loss to make a selection of a specimen of our author's manner of writing. We have thought, on the whole, that we could not do better than to give the summary of his account of Luther, with which he concludes his work, as it forms a complete and interesting narrative by itself.

"We are now about to bring our account of this distinguished man to a close. We have followed him throughout a career, which, if not lengthened in point of time beyond the ordinary course of nature, was rendered for ever memorable by his indefatigable activity of mind. At whatever age we contemplate Luther, we find the traits of no common disposition. While yet a boy, we have seen him devoting himself with ardour to study, and outstripping his youthful competitors in classic attainments. Advancing towards manhood, he loses indeed a valuable portion of time in acquiring a familiarity with the barbarous jargon of the schools; but his progress in this unprofitable department is such as to afford a satisfactory indication of his success in a better cause. When arrived at the time of life for making choice of a profession, he exhibits striking marks of a decided character. Young as he was, he had determined to devote himself to the service of God, and no entreaty of friends, no temptation of emolument, could shake his resolution. Having taken the conclusive step and become an inhabitant of a monastery, he avoids the idle and uninstructive habits of his brethren, and, without the aid of any advising friend, devotes himself to theological research. In this he resolutely perseveres, notwithstanding the ridicule of those around him, whose knowledge of their duty was confined to the repetition, by rote, of a few prayers, and who had allowed a copy of the Bible to lie for years neglected in a corner.

By one of those remarkable dispensations of Providence, which rendered Luther the instrument of so much publick good, he was early placed in a situation to distribute to others the fruits of his study. Though called to officiate as a teacher of Philosophy, and for some time, perhaps, inadequately qualified to fill the theological chair, the bent of inclination remained as before, and he embraced the first favourable opportunity of making his duty consist in that which had long been his delight. By this change he was placed in the situation best fitted to enable him to instruct others, and to prosecute his researches into the true nature of Christianity. We find him accordingly holding for several years an assiduous but tranquil course. The time which thus elapsed was sufficient to shake in him the foundation of the false impressions of youth, without being of a length to carry him beyond the years of enterprising exertion. Under these circumstances, it is so ordered that the abuses of papal corruption shall be brought under the eye of himself and his countrymen in their most offensive shape. Luther is revolted at the sight, and ventures to commence an opposition which, under a different sovereign, or in any other country in Europe, could hardly have failed to have been unsuccessful and disastrous. This opposition bears no mark of selfish motives—it implies, on the contrary, a relinquishment and forfeiture of professional advancement. In all Luther's proceedings, various as they are, in his preachings, his treatises, and disputations, we discern no step taken for the gratification of personal advantage;—all is disinterested and zealous;—all is prompted by an anxiety to understand and promulgate the word of God.

Though learned beyond his cotemporaries, Luther had much to acquire after coming forward as an author. His theological knowledge was derived, in great part, from the writings of the Fathers, and, familiar as he was with Scripture, he had to study its most difficult passages without the assistance of intelligent commentators. It was more suitable, however, to his constitutional ardour to attack corruption at once with the weapons which lay at hand, than to allow time to pass in preparing arms of a less defective character. Hence those changes and inconsistencies in particular topics, which, however suspicious in the eyes of the weak or the malignant, afford to the considerate observer a complete evidence of his sincerity. Conscious of pure intention, Luther felt no shame in acknowledging the errors arising from haste or engendered by early prejudice. He journeyed along the track of inquiry without assistance; he was obliged to feel his way; and it was only step by step that he acquired a knowledge of the true path. He was long in the hope that the head of the church would disapprove of the indecent sale of Indulgences, and would extend support to the man who came for-

ward to denounce it. When less confident of this support, he was inclined to ascribe to bad advisers that protection of vice of which he accounted the pontiff incapable. Nor could he prevail on himself to think otherwise till after the most conclusive proofs that no integrity of motive was accounted a justification of the capital crime of developing the corruption of the church. When this was clearly ascertained, Luther's choice was no longer doubtful—the establishment, which refused to listen to reform, became in his view an object for direct and unmitigated hostility. Many years of his life were yet to pass, and his views in points of doctrine were destined to undergo several changes; but no solicitation or argument had effect in altering his behaviour towards the church of Rome.

After his rupture with the pope, and the adoption of the new doctrine by a numerous body of converts, Luther became one of the most conspicuous men in Europe. Princes embraced opportunities of conversing with him, and senates were not backward in applying to him for advice. These distinctions, and the influence attached to them, were enjoyed by Luther above twenty years, yet in no single instance did he seek to turn them to his personal advantage. Indifference to money is not unfrequent among men of his secluded habits, but how few individuals would have possessed Luther's power without making it subservient to the acquisition of rank or honours? All these were disdained by him, and his mind remained wholly occupied with the diffusion of religious truth. Even literary fame had no attractions for Luther. The improvement of the condition of his fellow creatures was the object which with him superseded every other consideration. No temptation of ambition could remove him, in his days of celebrity, from his favourite university of Wittemberg. While his doctrines spread far and wide, and wealthy cities would have been proud to receive him, Luther clung to the spot where he discharged the duty of a teacher, and to the associates whom he had known in his season of humility.

In considering Luther as an author, we are struck with the extent and variety of his labours. They consist of controversial tracts, of commentaries on Scripture, of sermons, of letters, and of narratives of the chief events of his life. The leading feature of his controversial writings is an unvaried confidence in the goodness of his arguments. It never seems to occur to him to entertain a doubt of the accuracy of the proposition which he undertakes to defend. It unavoidably followed that he bestowed too little time on analyzing the reasoning of others, and on reconsidering his own. His natural temper led him to conceive strongly, and his triumphs over the Romanists powerfully seconded this constitutional tendency. The same warmth led him to avail himself of the aid of whatever weapons were calculated to reach his adversary. Sarcasm in all its shapes, raillery, ridicule, direct personality, and even punning, abound in his controversial tracts, to a degree which is hardly justified by the example of other writers of the age. Impatience and irritability were his great faults, and they are abundantly conspicuous in his writings. No sooner had he formed an idea of the motives or of the doctrine of an individual at variance with himself, than he made it the object of unsparing condemnation. Hence the endless complaints from adversaries of his precipitation and rudeness. Without desiring to excuse such exceptionable characteristics, it is due to his memory to observe that they originated in no malignant intention. They were not displayed towards inoffensive persons, nor were they meant as the foundation of lasting animosity. They were often the ebullition of the moment, and appear to have been carried, in the heat of composition, to a greater length than was intended at the outset. The freedom of his language in treating of the conduct of the great, arose partly from constitutional ardour, and partly from an habitual impression of the all-powerful claims of truth. The lofty attitude so often assumed by Luther is not therefore to be attributed to pride or vanity. In treating of the Scriptures, he considered himself as acting in the presence of God, whose majesty and glory were so infinitely exalted above all created beings, as to reduce to one and the same level the artificial distinctions of worldly institutions. Under this conviction, the prince or the king who ventured to oppose what Luther considered the word of God, seemed to him no more exempted from severe epithets than the humblest of his adversaries. However we may censure the length to which his freedom was carried, the boldness of his conduct was, on the whole, productive of much good. An independent and manly tone in regard not only to religion, but to civil liberty, literature, the arts and sciences, was created and disseminated by his example.

His compositions of all kinds, including sermons and epistolary disquisitions, are calculated, by his distinguished biographer, Seckendorff, at the extraordinary number of eleven hundred and thirty-

seven. When we consider, in addition, the extent of his publick duty, and the variety of his correspondence, we cannot fail to admire the prodigious efforts of his industry. Where the mass of writing was so large, we must expect little polish of style. Luther's imagination was vigorous, but the cultivation of taste engaged no part of his attention. His inelegance of style has been chiefly remarked in his Latin publications. His taste in early life had been corrupted by the barbarous diction of the scholastic divines, and in his riper years he was too impatient to communicate the substance of his thoughts, to bestow much attention on the dress in which they appeared. It suited his ardour to commit to paper the impression of the moment, and to give free course to that excitement which grows strongly on men of his temper in the progress of composition. The consequence is that his sentences are generally of great length; the succeeding members appearing an expansion, and not unfrequently a repetition, of what had gone before. No pains were taken to promote clearness, and very little to correct ambiguity. As he was wholly indifferent to the praise of elegance, he gave himself no trouble about the choice of words. When classical vocables did not readily occur to him, he had no scruple in making a new word, by giving a Latin termination to an expression borrowed from the Greek, or some other language. His arrangement is equally defective, and the result of all this is, that his works are full of obscure passages. Some of them are so much involved, that it is next to impossible to make out the meaning. In his German compositions the case is different. His translation of the Bible has been always admired, and his hymns have given way to versifications of later date in consequence only of the progressive change in the language.

His theological system he professed to found altogether on the authority of Scripture. Such, it must be allowed, was in a great measure the case, although his predilection for the writings of Augustine influenced his creed to a degree of which he was perhaps unconscious. Of his commentaries and sermons, many were printed from the notes of hearers, and, though generally shown to him beforehand, he was so indifferent to fame, so immersed in business, and so intent on the object of the moment, that he allowed them to go forth without much correction. The plan of his discourses, if plan it can be called, was not calculated to procure him reputation on the score of composition. The leading points of controversy between him and the Catholics are introduced on all occasions, and some of his favourite doctrines, such as justification by faith without works, could never, he seems to have thought, be out of season. On the other hand, few writers discover greater knowledge of the world, or a happier talent in analyzing and illustrating the shades of character. In this respect Luther is greatly superior to those who form their notions of mankind in the stillness of their closet. It is equally remarkable that no man could display more forcibly the tranquil consolations of religion. Though unable to subdue his impetuosity of temper, he was anxious to moderate it, and seems to have been perfectly acquainted with the means which it is incumbent on us to use for that purpose.

Let us now turn aside from Luther's publick character, and contemplate him in the scenes of private life. Warm as he was in temper, and unaccustomed to yield to authoritative demands, he yet possessed much of the milk of human kindness. Few men entered with more ardour into the innocent pleasures of society. His frankness of disposition was apparent at the first interview, and his communicative turn, joined to the richness of his stores, rendered his conversation remarkably interesting. In treating of humorous subjects, he discovered as much vivacity and playfulness as if he had been a man unaccustomed to serious research. The visitor of Luther's domestic circle was assured of witnessing a pleasing union of religious service with conjugal and paternal affection. His fondness for musick continued during life, and spread a charm over the discharge of his serious duties. He was always a zealous advocate for the use of musick in publick worship. In an evening before parting from his family and his friends, he was in the habit of regularly singing a hymn. This he usually did in a high key, and with all the advantage of a delightful voice. In his hours of occasional dejection, musick proved his most pleasant and effectual restorative. It was much to be regretted that his constitution, though apparently robust, by no means afforded him the steady enjoyment of health. Whether from taking too little exercise, or from the repeated occurrence of mental agitation, he was subject to frequent and severe headaches. In respect to diet, he was remarkably abstemious, a habit probably acquired in the monastery, and continued in consequence of the sedentary nature of his occupations.

The diffusion of religious knowledge being always foremost in Luther's mind,

he was fond, when along with his friends, of turning the conversation in that direction. Nor was there any objection to it on the part of his associates. The fluency of his arguments and the spirit of his illustrations were calculated to divest serious topics of whatever might be forbidding, and to give them all the attraction of subjects of amusement. The study of Scripture elucidated by Luther, appeared no longer in the light of a task, and the ponderous writings of the Fathers seemed in his hands divested of their customary incumbrance.

If, among the numerous virtues of Luther, we seek for that which more particularly characterized him, we shall fix, without hesitation, on his contempt for the terrors of power. It was to this undaunted spirit that he was chiefly indebted for his usefulness and celebrity. To maintain the cause of truth, as a servant of God, was a task in which no danger could appal him. His courage arose from no hasty resolution, and still less from any hidden ambition—it was a firm, deliberate determination, founded on thorough conviction, and unconscious of abatement under the most embarrassing circumstances. Regardless of the threats of foes, or the expostulations of friends, he persevered in his course, and looked forward, with patience and confidence, to "reap in joy what he had sown in tears."

Again, if we pass from the examination of his mind to a view of the different capacities in which he came before the publick, we shall see him to greatest advantage in the character of a preacher. He mounted the pulpit full of his subject, and eager to diffuse a portion of his stores among his audience. The hearer's attention was aroused by the boldness and novelty of the ideas; it was kept up by the ardour with which he saw the preacher inspired. In the discourse there was nothing of the stiffness of laboured composition; in the speaker no affectation in voice or gesture. Luther's sole object was to bring the truth fully and forcibly before his congregation. His delivery was aided by a clear elocution, and his diction had all the copiousness of a fervent imagination.

Luther left the little property which he possessed to his dear Catherine de Bora. She removed after his death to Torgau, and survived him nearly seven years. His family, consisting of a daughter in addition to the three sons already mentioned, were relieved from hereditary poverty by the liberality of the elector of Saxony and the counts of Mansfeld. The grandson of Paul, the youngest of Luther's sons, lived in the time of Seckendorff, and ocupied a respectable situation."

FROM THE ECLECTIC REVEIW.

The Evidence of Christianity, derived from its Nature and Reception. By J. B. Sumner, M.A. Prebendary of Durham, &c. 8vo. pp. 430. Price 10*s.* 6*d.* London, 1824.

In Mr. Sumner's Treatise on the Divine Attributes, to which was awarded Mr. Burnet's premium of £400, the evidence of the existence and perfections of the Creator is built chiefly on the credibility of the Mosaick records of the creation. The Christian revelation is there excluded from being the groundwork of the argument, "because, that being granted, any treatise on the Divine attributes would be superfluous." In the present work, though not professedly a sequel to the former,* the higher degree of evidence is illustrated, which is deducible from the Christian records. The design of the volume is to show, "that a religion like the Christian, could never have existed, unless it had been introduced by Divine authority. It could not have been invented: it would not have been received."

"The line of argument has at least one advantage: at the same time that it proves, if well founded, that the religion is true, it shows also what the religion is."

This advantage gives a great superiority, in our judgment, to the argument from internal evidence. For, after all, the real controversy with the infidel turns on the Divine

* Mr. Sumner does not refer, either in the title-page or the preface, to his former work. Possibly, he is not quite satisfied with it as a performance. It certainly displays extensive and multifarious reading, and may be read with advantage; but, in originality, in closeness of reasoning, and in strictly theological knowledge, it is somewhat deficient, and is superseded by better works.

character of that which professes to be a revelation from heaven; and we should be found to have gained little, when we had brought him to acknowledge, that the external evidence is complete,—that both the Mosaick records and the Christian scriptures are credible,—that they are both authentick and genuine,—if, when we proceeded to speak of their sacred contents, he should, with the Papist, refer us to an authorized interpreter for their meaning, or, with the Socinian, contend that St. Paul was a bad reasoner. A man may be firmly convinced of the historical truth of Christianity, and yet remain under a mistake, or in almost utter and wilful ignorance as to what Christianity is. He may believe that the religion is true, and yet, not have taken a step towards becoming a religious man. The exhibition of the evidence of Christianity, apart from its nature and doctrines, has no direct tendency to make him such. It is adapted to yield the highest satisfaction to a believer, and to confirm his faith in the gospel which he has received; and this is perhaps the chief use of all works which treat of the evidences of revelation. But no fact is more clearly established by experience, than that the highest degree of evidence is insufficient to overcome a repugnance to the truth. The sceptick *will not* believe. Why? Because he sees no beauty in religion, that he should desire it. And so long as this is the case, neither would he believe although one should rise from the dead. What then is to be done? Shall we argue over again with him the external proofs, or shall we revile him for his perverse incredulity, and forget the spirit of Christ in zeal for his cause? It seems to us, that the only method likely to succeed with a man not committed to obstinate infidelity by his vices, is to hold up, not the evidences of religion, which can at most convince him only that he ought to believe, but the portrait of religion, which may peradventure disarm opposition, if not subdue his heart. The affections are moved by those qualities only which render the object venerable, or lovely, or desirable. Pascal has finely said: "A man who discovers evidences of the Christian religion, is like an heir who finds the title-deeds of his family. Will he say that they are forged, and will he neglect to examine them?" No man ever examined the scriptures, with a wish to find them true, and remained a sceptick.

Mr. Sumner will be thought to have stated the sceptical question with exemplary candour and fairness in the opening paragraph of his volume.

"A book is put into my hands, professing to give an account of a revelation from God.. I find this revelation established as the religion of my country, under the name of Christianity. I find the laws acknowledging it, and taking cognizance of any very gross insults against its divine authority. I find a maintenance for ministers who teach, explain, and enforce it, making part of the constitution of the state. I see a great variety of persons, who do not receive or claim any participation in that publick maintenance, also endeavouring to extend a belief in its truth, and an observance of its precepts.

"A slight acquaintance with the nature of Christianity, assures me also, that such a religion is expedient for the publick good. It teaches men to consider themselves as placed under the eye of their Creator. It declares the importance of human conduct and character to be such, as to have occasioned the interference of a Divine Person, called the Son of God. It demands a very pure morality. It regulates the lives and habits of men by sanctions so awful, as must affect and influence all that are capable of extending their view to things future and invisible.

"These circumstances, however, though they may justly be considered as presumptions in favour of the truth of Christianity, are not decisive. It is a presumption in its favour, that our ancestors should have made Christianity a part of the law of the land; because we are entitled to suppose that they had reason for what they did. It is in its favour, that they should have

provided for its support and extension; and that so many persons should take an evident interest in its success. It is still more in its favour, that its doctrines should be beneficial to the morality and happiness of men. But then, I find some of these circumstances on the side of other religions also. The ancient inhabitants of Europe had a religion prior to Christianity, which they maintained at a considerable expense of statues, sacrifices, temples, and ministers. They defended this religion carefully. Their wisest men, though they perceived its absurdity, still supported it, on the express ground of its utility to the state. Again, the religion of Mohammed is established over an immense and populous region; and has its priests and temples, publickly acknowledged and maintained. The Hindoos and the Chinese have a religion and a priesthood, whose power over their people is not inferior to that of the ministers of Christ. In fact, no civilized country exists without some form of religion; the members of which, whatever it be, are no less vehement in its support, and often no less confirmed in its belief, than the professors of Christianity. The morality, indeed, of these religions, is very different from that of the Gospel, and their effect upon the mind and upon the happiness of their votaries, very different. But as the moral state of different nations, independent of religion, is also unequal, the purer morality and general superiority of the Gospel may, it is possible, have arisen from the exercise of a nobler intellect and a happier combination of circumstances, and are not alone a sufficient reason for my embracing it as divine. England has a better religion than Turkey or Hindostan. But then England has made a far greater advance in arts and sciences; has a wider field of literature; is in every respect a more enlightened country; and its superior religion may be no more a result of divine interference, than its better constitution and more equal laws. Besides which, the Gospel, in proportion as it is purer than the religions of Brahma or Mahommed, demands greater sacrifices; and requires, therefore, to be confirmed by a proportionate force of evidence. And I cannot but be aware, that although this religion is countenanced by the state, and defended by the laws, and cordially believed by many; yet, it is also disbelieved by many, neglected by more, and openly assaulted by some. So that it appears, on a cursory view, to be placed in much the same circumstances, as most other religions which have prevailed in different countries and different ages of the world.

"For these reasons, I must have a stronger ground for believing Christianity, than that it is the established religion of my own age and country. This fact, together with its obvious utility to the publick morals, may secure my respect to its institutions, and my compliance with its forms. Socrates and Cicero offered sacrifice to the deities of their ancestors. But if I am required to go further, I must inquire deeper, and have a surer foundation of my faith. And the slightest consideration shows me that I am bound to make this inquiry, and that if I neglect Christianity unexamined, I neglect it at my peril."

The first question, then, which arises, respects the origin of this Revelation. Are the historick records of the New Testament authentick? Did such a person as Jesus Christ exist, and was he the author of this religion? Mr. Sumner, passing over the imbecilities of Volney and Paine, assumes the affirmative as amply substantiated by unquestionable historical evidence.

"The only ground, then, which a sceptick can take, who means his statements or opinions to be examined, is, that Jesus did exist, and that the main circumstances of his history are true; but that, with respect to his divinity or his divine mission, he probably deceived himself, but certainly deceived others, when he persuaded them to worship him, and to teach a religion under his authority and name. I will consider the question on this ground. I will take the life, ministry, and publick execution of Jesus as an historical fact. It may be denied; as men may deny any thing which they do not actually see, or hear, or feel. But it has this advantage over every other historical fact; that it has been regularly attested by persons believing it, and staking all that was most valuable to them upon its truth, from the date assigned to its occurrence, to the present hour."

The twofold argument on which Mr. Sumner rests the proof that the Christian Religion is not of man, but of God, is derived from its nature and its reception; but these are necessarily blended in the Author's reasonings, since it is its reception, *notwithstanding* its nature that gives force to the argument. The subjects of the ensuing chapters may be reduced to these seve-

ral propositions. I. That inasmuch as Christianity was opposed to the prevailing opinions, expectations, and national prejudices of the Jews, its leading doctrines are such as could not be expected to originate from Jews. II. That the Christian doctrines are in the strictest sense original, being underived from any known or accessible source in the belief of those times and countries. III. That, nevertheless, they receive a confirmation and collateral support from the Jewish Scriptures and institutions, which it is impossible to refer to simple coincidence or accommodation. IV. That the original phraseology of the Christian Scriptures is a further proof of the originality and Divine origin of the doctrines. V. That there are indications of more than human foreknowledge in the Authors of the Christian Scriptures, taken in connexion with subsequent experience. VI. That the wisdom manifested in the New Testament writings, is a proof of their supernatural origin. VII. That the Christian character is strictly original; "original even among the Jews, and altogether foreign from the habits and feelings of other nations." VIII. That original and unexpected as are the doctrines of Christianity, they are perfectly reasonable. IX. That the account of the first promulgation of Christianity contained in the New Testament records, affords the only explanation of its establishment and progress. X. That the change of character produced by its reception in the first Christians, is an evidence of its truth. XI. That the effects of Christianity on human happiness are such as agree with its Divine origin. XII. That the evidence by which Christianity is attended, is the only conceivable evidence by which it could be confirmed to us, and such as agrees with the general character of the Divine government.

(*To be continued.*)

Literary and Philosophical Intelligence, etc.

The following extract of a letter, dated Jan 7, 1824, from British Acera, contains some particulars of the death of the traveller Belzoni.

"On the night of the 24th of November, he, Mr. Belzoni, left us with Mr. Houtson for Gato. On parting with us, he seemed a little agitated, particularly when the crew (of the brig which brought him,) to each of whom he had made a present, gave him three loud cheers on leaving the vessel. 'God bless you, my fine fellows, and send you a happy sight of your country and friends!' was his answer. On the 3d of December I received a letter from Mr. Houtson, requesting me to come to Benin, as Mr. B. was lying dangerously ill, and, in case of death, wishing a second person to be present. I was prevented going, not only by business, but a severe fever, which had then hold of me. On the 5th, I had a second letter from Mr. H. with the particulars of Mr. B.'s end, and one from himself, almost illegible, dated Dec. 2, requesting me to assist in the disposal of his effects, and to remit the proceeds home to his agents, Messrs. Briggs, Brothers and Co. America-Square, London, together with a beautiful amethyst ring he wore, which he seemed particularly anxious should be delivered to his wife, with the assurance he died in the fullest affection for her, as he found himself too weak to write his last wishes and adieus.

"At the time of Mr. Belzoni's death, Mr. Houtson had every thing arranged with the king of Benin for his departure, and, had his health continued, there is no doubt he would have succeeded. Mr. Belzoni passed at Benin as an inhabitant, or rather native of the interior, who had come to England when a youth, and was now trying to return to his country. The King and Emegrands (or nobles) gave credit to this, Mr. Belzoni being in a Moorish dress with his beard nearly a foot in length. There was, however, some little jealousy amongst them, which was removed by a present or two well applied; and the King of Benin's messenger was

to accompany Mr. Belzoni with the king's cane, and as many men as were considered necessary for a guard and baggage carriers. The King's name is respected as far as Houssa, and he has a messenger, or ambassador, stationary there. On Mr. Belzoni's arrival at Houssa, he was to leave his guard there, and proceed to Timbuctoo, the King not guaranteeing his safety farther than Houssa, and Timbuctoo not being known at Benin. On his return to Houssa he would make the necessary preparations for going down the Niger, and despatch his messenger and guard back with letters to his agents and to Mr. John Houtson; the messenger to be rewarded according to the account the letters gave of his behaviour, and the King to receive a valuable stated present. This was the plan, and I think it would have proved fortunate had Mr. B. lived. Mr. B. began to waver in his opinion of the Niger being a branch of the Nile, after having seen one or two of these rivers in the bight of Benin.

"Mr. Francis Belzoni, brother of the deceased traveller, is expected to follow up his brother's researches."

Paul Jones.—By a singular accident, a large collection of *original* letters to this celebrated man, have been recently found in a huckster's shop in this city. Among them, are the *copies* of a great number of his own letters, which are completely illustrative of the character of the individual. Of the genuineness of these documents and letters, there is not the least doubt, for the hand-writings of such men as La Fayette, Benjamin Franklin, John Adams, and fifty others like them, cannot be mistaken. We understand the papers are now in the possession of Mr. Wiley, who has submitted them to the inspection of the gentlemen of his "Den," with a view to a publication of a part. There are said to be 700 letters alone.—*N. Y. American.*

Fall of Earth.—Extract of a letter dated Addison, (Maine,) July 1, 1824. "We have had two instances, about ten days since, of a large body of earth sliding from the banks into the river. In one instance, about an acre of woodland, trees and all, slid into the water, carrying with it a large quantity of mud to the opposite side, and blocking up the whole passage of the stream. There are large trees now standing in the middle of the river. A similar instance has not happened here for thirty years."

Ship Canal from Bristol to the British Channel.—A meeting has been held in London for the purpose of adopting measures to form a ship canal between Bristol and the British Channel, in order to avoid the dangerous passage round the Land's End, especially in winter. It was stated, that the expense of cutting it would be amply provided by a sum of £1,200,000, for vessels of 200 tons. It was supposed that half a million of tonnage would have passed the canal the last year, had it been formed, besides half a million of tons of coal. This, at one penny a ton per mile, would produce £136,000. It was also stated, that 200 lives were lost in going round the Land's End, in a year, and in the two last years, a loss of property to above £300,000. The resolutions for entering on the undertaking were unanimously agreed to.

Measles.—A medical writer in a literary publication, observes, in reference to the above malady: "We may take this opportunity of mentioning a curious fact regarding this disorder, which we believe has been overlooked by medical writers, but of the accuracy of which they were convinced. It is, that although measles be seen always more or less in every year, yet that it prevails *as an epidemic* in Great Britain once in seven years. Thus, it was an epidemic in 1801-2, 1808-9, 1816. To what cause this septennial return is to be ascribed we cannot even conjecture."

Proposals are issued in Paris for the publication of a very extensive and splendid collection of English Literature, to be edited by our countryman *Washington Irving*, Esq. It is intended that the collection shall contain the best works of the most eminent English authors, in every department of literature, from Chaucer to the present day. A list of the authors, whose works are expected to form the proposed publication, is given, containing 80 names, and the collection is expected to extend to about 200 volumes.

Murray, bookseller, London, has given Washington Irving £1500 sterling, for the copy-right of his new novel. Messrs. Carey and Lea, will publish the new Waverley Novel in the course of next week.

Chesapeake and Delaware Canal.—We understand from good authority that the excavation and embankment made on this work during *the last three months*, amount to the amazing quantity of 360,000 cubic yards.

London Tract Society.—From the twenty-fifth report of this Society, which was read at their annual meeting in May, it appears that 10,120,760 tracts have been distributed during the past year. The whole number published since the formation of the Society amounts to 60,000,000, exclusive of many millions printed in foreign countries by associations which are assisted from the Society's funds.—*N. Y. Observer.*

A steam boat, purchased for the King of Denmark, and most splendidly decorated and furnished, has sailed from England for Copenhagen, in which his majesty and family are to embark to visit Jutland and other places in the course of the summer. It is manned by British seamen, with a captain of the Danish navy.

The *Lehigh* coal mines in Pennsylvania, worked by freemen, are said to be much more productive of profit, than the silver mines of Mexico, worked by slaves.

Emigration to the West.—The Drayton (Ohio) Gazette states, that between the 8th and 12th of May, about one thousand settlers had arrived in Michigan territory, who had been conveyed thither in the steam and other vessels. "Such (observes the editor) is the benefit of the New York canal and navigation, we only need one from the lake to the Ohio river, and we should participate with our neighbours in the influx of population, which is drawn there to obtain land on moderate terms."

Chinese Language.—Great facilities for the acquisition of the language now exist in England. It is well known that Dr. Morrison's Chinese Dictionary in six volumes quarto, printed in China, by the honourable East India Company, at an expense of 15,000 pounds, was completed several months since; and by the June number of the London Evangelical Magazine, we perceive that the doctor has returned to England, carrying with him a library of original Chinese books, to the number of ten thousand volumes, in every department of literature, which he offers to lend gratuitously to any individual in the united kingdom, who may choose to attempt the acquisition of the Chinese language.

The New York Asylum for the Insane, is a splendid and convenient edifice, standing on the highest ground of the island, about nine miles from the city. From its roof may be seen "the most diversified scenery of ocean and rivers, towns, villages and country, hills and valleys, the grandeur of nature and the embellishments of art." This establishment has well cultivated gardens, orchards and fields. The neatness and cleanliness of the patients, and of the Asylum, are gratifying, and the purity and sweetness of the air diffuse health and pleasure. Many of the patients voluntarily engage in the rural occupations of mowing, hay-making, gardening, &c. The plan of this Asylum is said to be copied from a similar institution in York, England. The Asylum of the Society of Friends, near Frankfort, is on a similar plan, and is designed for the unfortunate of their Society.

History of the Greek Revolution.—A most admirable work has just appeared, on the origin and progress of the Greek revolution, by Mr. Blaquiere. Among the extraordinary events of modern times, none have occurred of more powerful interest than those which continue to agitate the classick shores of Greece; and yet how imperfectly are they known by us! It is true we occasionally hear of battles, massacres, and burnings; but no analysis of the Greek character, no accurate or connected account of their noble struggle for independence, nor any rational hypothesis regarding its result, could possibly be formed, until Mr. Blaquiere's zeal for the cause led him to visit "the isles of Greece," the only plan, indeed, by which authentick materials for such a work could be collected.

New Publications.

A Dictionary of Select and Popular Quotations, which are in daily use, taken from the Latin, French, Spanish, and Italian Languages; together with a copious collection of Law Maxims and Law Terms. Translated into English, with Illustrations, Historical and Idiomatic. Fourth American edition, corrected and enlarged. A. Finley. Philadelphia.

A View of the Internal Evidence of the Christian Religion. By Soame Jenyns. D. A. Borrenstein, Princeton, N. J.

In Press.

By D. A. Borrenstein and A. Finley, "The Utility of Creeds and Confessions." An Introductory Lecture delivered at the opening of the Summer Session of the Theological Seminary, Princeton, N. J. By Samuel Miller, D.D.

By Daniel Fenton, Trenton. The New Jersey Preacher, volume 2d. Also, a new and handsome edition of Paley's Natural Theology.

Religious Intelligence.

DOMESTICK.

We have heretofore had occasion to remark, that we cannot pretend to give, in our scanty pages, any considerable details relative to religious intelligence. The whole of

our pages, indeed, would not contain a fourth part of these details. Yet it is our purpose that every attentive reader of the Christian Advocate shall, during its publication, have a correct *general view* of the various institutions and operations, which have for their object the advancement of religion, both in foreign countries, and in our own. When we possess *original* information—and we have lately possessed a good deal, and are daily looking for more—we shall communicate it as speedily as possible. In other respects, our details relative to religious concerns, and especially those of our own country, will regard chiefly the institutions of the Presbyterian church. Not that our sympathies or good wishes are confined to that church—we sincerely rejoice in the prosperity of other evangelical churches, and in the success of all their endeavours to extend the blessings of the gospel. It is with unfeigned pleasure we observe the vigorous exertions which are now making in our country by the Congregational churches of New England, by the Protestant Episcopal church in the United States, by the Baptist church, by the Methodist church, as well as by Bible societies, Missionary societies, Education societies, Tract societies, Sabbath-school unions, and Seamen's friend associations, to diffuse the knowledge of divine truth, and to "win souls" to the Redeemer. In all the efforts in which other denominations act exclusively by themselves, as well as in those in which they unite with Presbyterians, if the bounds of the Redeemer's kingdom are thereby enlarged, we can truly say that "we rejoice, yea, and will rejoice." But all other religious denominations have publications, as it is natural that they should, in which their *peculiar* plans, and institutions, and operations, and doctrines, are largely made known and zealously advocated: and why should not Presbyterians, also, have *one* publication of this kind? It is well known, that it was this consideration which originally led to the establishment of a miscellany, of which our work is the continuation. For sufficient reasons as we believe, which were assigned in their proper place, we changed the title of the work; but we declared, at the same time, it was not our intention to change its general design. On this plan we have uniformly acted, and shall continue to act. We have treated, and hope we shall ever treat, other denominations with due liberality and courtesy; and yet shall not only teach and inculcate the doctrines, but communicate the religious information, in which the members of the Presbyterian church will naturally take a *special* interest. The "Missionary Herald," which we have taken occasion heretofore to recommend, and would still earnestly recommend, to the patronage of our readers, as being a publication in which Presbyterians are peculiarly interested, and which we know is read by a large part of our subscribers, has so fully detailed the missionary operations of our church, that we have given less than we otherwise should of these details. At present we shall only farther say, that among other denominations, as well as our own, all the institutions which we have specified above, are pursuing their plans and measures steadily and prosperously, with an increasing zeal and to an increasing extent.—May that zeal still increase, and its influence and effects extend, till the knowledge and love of God shall not only fill our land, but cover the whole earth as the waters do the seas.

MINUTES OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

(*Continued from page* 350.)

May 28, 9 o'clock, A. M. the Assembly met, and was constituted by prayer. The minutes of the last session were read.

Messrs. Halsey and Thomas Kennedy,

obtained leave of absence during the remaining sessions of this Assembly, and Messrs. Niles and Strong, after the sessions of this day. Mr. Elliot and Mr. Root, obtained leave of absence till Tuesday.

The committee on the Commissioners' Fund reported, and their report being read, was recommitted to the same committee to be amended, and again submitted to the Assembly.

A nomination was made of persons to be chosen delegates to the several Ecclesiastical Bodies connected with this Assembly.

The committee appointed to make a distribution of the Commissioners' Fund, again reported, and their report being read, was accepted; and the Trustees of the Assembly were instructed to issue a warrant for the payment of $1573 67, to the commissioners, according to the report of the committee.

The calling of the roll in the case of Mr. Andrews was resumed, and several members gave their opinions on the subject.

Mr. Corning, Mr. Whittlesey, and Mr. M'Knight obtained leave of absence during the remaining sessions of this Assembly, after this day. Adjourned till 4 o'clock, P. M. Concluded with prayer.

Four o'clock, P. M. the Assembly met, and was constituted by prayer. The minutes of the last session were read.

It being the order of the day for this afternoon, the election was held for delegates to attend the several Ecclesiastical Bodies connected with this Assembly. The ballots were taken, and committed to Dr. M'Dowell, Messrs. Castner, and Lyman, to count the votes given in for the several candidates, and report to the Assembly.

This committee reported, and their report being read, the following persons were declared duly chosen: viz.

Rev. William Hill, D. D. and Rev. Aaron W. Leland, D. D. to attend the next meeting of the General Association of Connecticut, and of the General Association of Massachusetts.

The Rev. Gardiner Spring, D. D. to attend the next meeting of the General Association of New Hampshire, and of the General Convention of Vermont; and the Rev. John Monteith was appointed his alternate.

Rev. Thomas M'Auley, D. D. and Mr. Benjamin Strong, Elder, to attend the next meeting of the General Synod of the Reformed Dutch Church, and Rev. John B. Romeyn, D. D. and Mr. Divie Bethune, Elder, were appointed their alternates.

The number of votes being equal for two of the candidates, for a delegation to the General Association of Connecticut, and the election of a third delegate to said Association having therefore failed, it was resolved that another balloting be held to-morrow morning for a third delegate.

Mr. Martin resigned his seat to Mr. Latta.

The calling of the roll in the case of Mr. Andrews, was resumed and finished. Adjourned till 8 o'clock to-morrow morning. Concluded with prayer.

May 29, 8 o'clock, A. M. the Assembly met, and was constituted by prayer. The minutes of the last session were read.

Dr. Pawling obtained leave of absence during the remaining sessions of this Assembly.

It being the order of the day for this morning, the election was held for a delegate to attend the next meeting of the General Association of Connecticut. The ballots were taken by the committee appointed yesterday.

This committee reported, and their report being read, the Rev. Henry White was declared duly elected to attend the next meeting of the General Association of Connecticut; and Mr. White was also appointed an alternate to either of the delegates to the General Association of Massachusetts, who may fail to attend.

The consideration of the appeal and complaint of Mr. Andrews was resumed. A resolution on the subject, with several amendments, having been submitted to the Assembly, the whole subject was committed to Drs. Ralston, Spring, Hill, and Blatchford, and Mr. M'Iver, to prepare and report to the Assembly a minute proper to be adopted on the subject.

Messrs. Morse and Bayard were added to the judicial committee, in the place of two members who had obtained leave of absence.

Mr. Hyde obtained leave of absence till Tuesday. Messrs. Downer, Belcher, Phillips, Butler, and Henry Y. Slaymaker, obtained leave of absence during the remaining sessions of this Assembly, after this day.

A petition from the congregation of Solesbury, under the care of the Presbytery of Philadelphia, referred to the Assembly by said Presbytery, was overtured and read. This petition requested, that the congregation of Solesbury be separated from the Presbytery of Philadelphia, and attached to the Presbytery of New-Brunswick. This request having previously been before the Synod of Philadelphia, and having been referred to the Presbytery by the Synod, and the Presbytery having given their consent, it was resolved, that the request be granted, and it hereby is granted, and the congregation of Soles-

bury is detached from the Presbytery of Philadelphia, and connected with the Presbytery of New-Brunswick.

The committee appointed to examine the records of the Synod of South Carolina and Georgia, reported, and the book was approved to page 87.

The committee appointed to examine the records of the Synod of Pittsburgh, reported, and the book was approved to page 214.

The committee appointed to examine the records of the Synod of Genesee, reported, and the book was approved to page 47.

Messrs. Stone, Culbertson, and Arbuckle, were appointed a committee to alter the line dividing the Synod of Pittsburgh from that of Ohio, so as to embrace the missionary station on the Maumee within the bounds of the Synod of Pittsburgh, agreeably to an application made to the Assembly on the subject by the Synod of Pittsburgh.

The committee appointed to examine the records of the Synod of New York, reported, and the book was approved to page 27.

The committee appointed to examine the records of the Synod of North Carolina, reported, and the book was approved to page 304.

The committee appointed by the last Assembly to inquire what measures ought to be adopted for the better conducting of the business of the Assembly reported, and their report being read, was laid on the table for the further consideration of the members.

The following extract from the minutes of the Presbytery of Oswego, was overtured.

On motion, *Resolved*, That our commissioners to the Assembly, be instructed to make application to that body, to alter the line of boundary between the Synod of Albany and the Synod of Geneva, so that the whole county of Oswego may be comprehended within the Synod of Albany.

This overture being read, it was *Resolved*, That this application be referred to the Synod of Geneva; and if the Synod of Geneva give their consent, then the prayer of the petition is to be granted, and the boundary line fixed accordingly.

The committee appointed to sell the Digest, made the following statement, viz.

"That the sale has been very limited, and therefore request authority to lessen the price, if they shall deem it proper, and to dispose of the copies of it in any way that they may think conducive to the interest of the Assembly, and of the church under their care." The request of the committee was granted, and the authority was accordingly given them.

The Board of Directors of the Theological Seminary, reported, and their report being read, was approved.

A nomination was made of persons to fill the vacancies in the Board of Directors of the Theological Seminary; and the Election was made the order of the day for Monday morning next.

Dr. Leland, Messrs. Robt. Kennedy, Slaymaker, and Wood, were added to the committee of Bills and Overtures, in the place of members who had obtained leave of absence.

The Act of the Legislature of New-Jersey, entitled, "An Act for Incorporating Trustees of the Theological Seminary of the Presbyterian Church, at Princeton, in the State of New-Jersey;" and a Supplement to said Act, reported by the Board of Directors of the Theological Seminary, were read.—The Assembly, after mature consideration, resolved to accept said Act with said Supplement, and they hereby do accept them.

Dr. Cathcart, Dr. M'Dowell and Mr. Bayard, were appointed a committee to ascertain, and report to the Assembly, what measures are to be adopted, and what alterations are to be made in relation to the plan of the Theological Seminary, and the manner of conducting its concerns, in consequence of this charter.

The Board of Missions reported, and their report being read, was committed to Messrs. James Patterson, Green and Squier.

The committee appointed to prepare a minute to be adopted by the Assembly, in relation to the appeal and complaint of the Rev. Josiah B. Andrews, against a decision of the Synod of New-Jersey, affirming a decision of the Presbytery of Jersey, by which Mr. Andrews was admonished; reported, and their report being read was adopted, and is as follows, viz.

The General Assembly, after maturely and prayerfully considering the appeal and complaint of the Rev. Josiah B. Andrews, from a sentence of the Synod of New-Jersey, adopted the following minute, viz.

While in the opinion of this Assembly, the Presbytery of Jersey in originating, conducting, and issuing this prosecution, do not appear to have exercised that cautious regard to the provisions of the Constitution in cases of process, which are so efficient in matters of discipline, and while they deem this applicable to the proceedings of the Presbytery in relation to both the parties, *Resolved*,

First, That the sentence of the Presbytery and Synod, so far as it censures the Rev. Josiah B. Andrews, for imprudence

of conduct, and a want of tenderness towards the reputation of certain members of the church in Perth Amboy, be affirmed, and it hereby is affirmed.

Second, That the sentence of the Presbytery and Synod, censuring the Rev. Josiah B. Andrews for "a very reprehensible degree of equivocation," be reversed, and it hereby is reversed.

The following Extract from the minutes of the General Association of New Hampshire was received and read. "The Rev. Dr. Neill having through Mr. Sutherland, presented a copy of the revised edition of the Constitution of the Presbyterian Church, in the name of the General Assembly, to this Association:

Resolved, That we gratefully accept this work, and present our cordial thanks to the Assembly for this renewed token of Christian affection; and that the Secretary communicate this resolution to the Stated Clerk of the Assembly."

The following persons were chosen and appointed a Board of Missions for the ensuing year: viz.

Of Philadelphia and its vicinity, the Rev. Drs. Green, Wilson, Alexander, Miller, Janeway, Ely, Neill and Dickey; and the Rev. Messrs. Potts, Skinner and Patterson; and Messrs. Robert Smith, Robert Ralston, John Connelly, John M'Mullin and Samuel Bayard.

Of New York and its vicinity, the Rev. Dr. Romeyn, and Rev. Mr. Joseph M'Elroy in the place of Dr. Richards, and Messrs. Lennox, J. R. B. Rodgers, D. Bethune, Z. Lewis, and R. Havens.

Of the Synod of Gennessee, the Rev. Dr. E. Fitch.

Of the Synod of Geneva, the Rev. Dr. Perrine.

Of the Synod of Albany, the Rev. Dr. Chester.

Of the Synod of New York, the Rev. John Johnson.

Of the Synod of New Jersey, the Rev. Dr. Hillyer.

Of the Synod of Philadelphia, the Rev. Dr. Cathcart.

Of the Synod of Pittsburgh, the Rev. Elisha Macurdy.

Of the Synod of Virginia, the Rev. Dr. Rice.

Of the Synod of Kentucky, the Rev. Dr. Blythe.

Of the Synod of Ohio, the Rev. Dr. R. G. Wilson.

Of the Synod of North Carolina, the Rev. John M. Wilson.

Of the Synod of South Carolina and Georgia, Rev. Richard B. Carter.

Of the Synod of Tennessee, the Rev. Duncan Brown.

The committee appointed to examine the records of the Synod of Albany, reported, and the book was approved to page 228.

Resolved, That no election be held this year for trustees of the General Assembly.

The committee on Psalmody was continued.

An overture from the Presbytery of North River, in the case of a Mr. Quinn, was taken up, and after some discussion on the subject, was dismissed, as a matter in which the Assembly has no concern. Adjourned till 9 o'clock, on Monday morning. Concluded with prayer.

May 31, 9 o'clock, A. M. the Assembly met, and was constituted by prayer. The minutes of the last session were read.

Messrs. Castner, Dodge and Morse, obtained leave of absence during the remaining sessions of this Assembly, after this morning; and Mr. Gildersleeve, obtained leave after the session of to-morrow morning.

It being the order of the day for this morning, the election was held, to fill the vacancies in the Board of Directors of the Theological Seminary; and the ballots being taken, were committed to Messrs. Harrison and Condit to count the votes and report to the Assembly.

This committee reported, and the report being read, the following persons were declared duly chosen directors of the Theological Seminary for three years; viz. Ashbel Green, D. D. John M'Dowell, D. D. Henry R. Weed, William Neill, D. D. Jacob J. Janeway, D. D. Ezra S. Ely, D. D. and John B. Romeyn, D. D. *Ministers:* Messrs. Samuel Bayard, Thomas Bradford, jun. and Benjamin Strong, *Elders*.

The Narrative of the State of Religion, was read, and after some amendments, was recommitted to the same committee, who were directed to have *fifteen hundred* copies printed.

The committee appointed to examine the records of the Synod of New Jersey, reported, and the book was approved to the end of the record.

A memorial from the Associate Reformed Synod of the South, having been overtured, was taken up, and being read, was referred to Dr. Blatchford, Dr. Leland and Mr. Arbuckle.

A memorial from the Synod of Ohio, requesting a re-hearing, having been overtured, was made the order of the day for Wednesday morning next.

The hearing of the report of the Board of Education, was made the order of the day for to-morrow morning.

Certain resolutions were submitted to the Assembly, calling for information respecting the pecuniary state of the Theological Seminary, at Princeton, which

were committed to the directors of the Seminary, and they were authorized to procure from the Treasurer of the Assembly any particulars necessary to prepare the statement, and give the information required.*

A memorial from a number of members of the Tammany Street Presbyterian church in the city of Baltimore, having been overtured, was taken up and read. After considerable discussion it was *Resolved*, That it be committed to a special committee. Adjourned till 4 o'clock, P. M. Concluded with prayer.

Four o'clock, P. M. the Assembly met, and was constituted by prayer. The minutes of the last session were read.

Dr. Blatchford, Dr. Hill, Rev. Mr. Patterson, Dr. Spring, and Mr. Wylie, were appointed a special committee on the memorial from certain members of the Tammany Street church in Baltimore.

The committee to which were referred the communications relating to Dr. Wheelock's estate, reported, and the report being read, was adopted, and is as follows: viz. "That they have consulted some of the Trustees of the General Assembly, and particularly a gentleman of the bar, belonging to that body.

"The agents appointed by the last General Assembly, have promptly and ably discharged the duty assigned them. It appears from the correspondence between them and one of the heirs of Dr. Wheelock, that his representatives are disposed to do whatever is right in the case, and that in fact, they have done all that honour and duty required.

"Dr. Allen, president of Bowdoin College, and acting executor, suggests that it would be agreeable to have the bequest of his father-in-law conveyed to Dr. Miller, or Dr. Carnahan, and the successors of either of them, in trust for the benefit of the Seminary, so that the interest only shall be expended, and it may remain for ever a permanent and productive fund.

"The committee recommend that the Assembly continue the Rev. Dr. Dana and the Rev. Mr. Williams of the Londonderry Presbytery, to be their agents, and that the whole business be referred to the Trustees of the General Assembly, with full power to receive and vest the whole property, and close the whole concern in such way as they may think best."

Mr. Hyde resigned his seat to the Rev. Robert Steel, the alternate mentioned in the commission.

An overture on an alteration of the ratio of representation to the General Assembly, was taken up, and after some discussion, was indefinitely postponed.

An overture on the appointment of a committee to take into consideration the propriety of making certain alterations in the existing Rules which govern the proceedings of the General Assembly, and, if necessary, alterations in the Constitution of our Church, was taken up, and after some discussion, it was resolved, that it be committed to Drs. Miller, Green, Alexander, and Janeway, and Mr. M'Cartee, to report on the subject to the next Assembly.

The report of the committee appointed by the last Assembly, to inquire what measures ought to be adopted, for the better conducting of the business of the General Assembly, was again taken up, and being read, was committed to the committee last mentioned.

A protest and complaint of the Presbytery of Troy, against a decision of the Synod of Albany, were submitted by the Judicial committee to the Assembly. After hearing some members of the Presbytery, and of the Synod on the subject, the protest and complaint were dismissed on account of the neglect of due formality in prosecuting them.

Messrs. Bull, Gillet and Henry Smith, obtained leave of absence during the remaining sessions of this Assembly. Adjourned till 9 o'clock to-morrow morning. Concluded with prayer.

(*To be continued.*)

FOREIGN.

SANDWICH ISLANDS.

We have communications from the Rev. Mr. Stewart, and from Betsy Stockton, dated at *Lahaina, Maui*, Dec. 25th, 1823. They represent the mission there as proceeding prosperously: "Although—says one of the letters—the health of the family is not good at present. We think it owing to the ponds of water with which we are surrounded; most of which are stagnant. The *Taro* patches are also very unhealthy to foreigners. They are made by digging about three feet deep, and beating the earth hard, at the bottom and sides of the beds. The water is then let in, and the *Taro* planted—when the water is nearly evaporated they renew it.

* This paper was attested and given to the Secretary of the Directors of the Theological Seminary.

Almost all the productions of the island are raised in the same way—by conducting on them the water from the mountains. We seldom have rain, except in the rainy seasons; and then very little, compared with what falls in our own country. But this we consider a favour; for during the slight rain of an hour, we can scarcely find a dry spot in our houses; but I am happy to tell you, that contentment and peace dwell here. We love each other, and endeavour to bear one another's burdens; and thus, wet or dry, we get along smoothly." Mr. Stewart says—"I am at present engaged in preparing an official journal for the secretary. Two interesting documents are nearly completed for publication—a sketch of the life and death of the late queen Keopuolani; and a report of a tour on the island of Hawaii by a deputation from the mission." Both Mr. Stewart and his "humble friend," promise us a continuation of their journals—That of the latter was sent off before the date of her letter, from which we have made the above quotation.

We extract from "The New York Observer," the following article, which contains intelligence a few days later than that which our letters communicates.

"By a late arrival at Providence, letters have been received from the missionaries at the Sandwich Islands, as late as January last. The prospects of the mission were truly encouraging, and all were pleased and happy. We are permitted to make a short extract from a letter to a gentleman in this city, from the Rev. Samuel Whitney, dated

"Tauwai, Jan. 14, 1824.

"Many of the grand objections to the introduction of Christianity among this people have vanished. We have so far acquired the language, as to be able to preach to them on the Sabbath, and at other times occasionally;—have printed some elementary books, and not a few of them are able to read and write with facility. The power of foreign influence, though not entirely broken down, is much weakened. There are few to be found from our own country with effrontery enough to oppose us, except by example. The peaceful Sabbaths of New England are not unlike to those we enjoy. Almost every chief of distinction throughout the islands, is a regular attendant at church.—Intoxication is forbidden, and many other crimes which for unknown ages have been committed without shame, or remorse, are prohibited, and becoming odious. Such, my dear sir, is the goodness of God, already manifested to this perishing nation. May we look forward to a brighter day."

N. H. Rel. Int.

BURMAH.

From the American Baptist Magazine.

AMERICAN BAPTIST MISSION.

Extract of a letter from the Rev. A. Judson, jun. to the Rev. Dr. Baldwin, dated

"Rangoon, Dec. 7, 1823.

"*Rev. and dear Sir*,—I had the inexpressible happiness of welcoming Mrs. Judson once more to the shores of Burmah, on the 5th inst. We are now on the eve of departure for Ava.

"Mr. and Mrs. Wade appear in fine health and spirits, and I am heartily rejoiced at their arrival, just at the present time.

"None scarcely of the letters from America by the Bengal have reached me. The ship in which they were forwarded from Calcutta to this port, being supposed to be lost off the coast. My last from you, therefore, is Oct. 18, 1822; and previous to Mrs. Judson's arrival, I had not heard from her for nearly fourteen months.

"I enclose the translation of a letter from Moung Shwa-ba, which has been lying by me for some time, for want of a good opportunity of conveyance. He received Mrs. Baldwin's present to-day, and directly obliged me to write out a translation of the note accompanying it, and was highly gratified with both.

"The appearance of this short letter, renders it unnecessary to say, that I write in haste, occasioned by the state of our affairs, in prospect of immediate removal; and have only time to add, that I remain

Most affectionately yours,

A. Judson, Jun.

Translation of a letter, written by Moung Shwa-ba, to the Rev. Dr. Baldwin.

Moung Shwa-ba, an inhabitant of Rangoon, a town of Burmah, one who adheres to the religion of Christ, and has been baptized, who meditates on the

immeasurable, incalculable nature and divine splendour and glory of the invisible, even the Lord Jesus Christ, and God the Father, and takes refuge in the wisdom and power and glory of God, affectionately addresses the great teacher Baldwin, a superintendent of missionary affairs in the city of Boston, of America.

"*Beloved Elder Brother.*—Though in the present state, the places of our residence are very far apart, and we have never met, yet by means of letters, and of the words of teacher Yoodthan, who has told me of you, I love you, and wish to send you this letter. When the time arrives in which we shall wholly put on Christ—him, in loving whom we cannot tire, and in praising whom we can find no end, and shall be adorned by those ornaments, which the Lord will dispense to us out of the heavenly treasure house, that he has prepared, then we shall love one another more perfectly than we do now.

"Formerly I was in the habit of concealing my sins, that they might not appear; but now I am convinced, that I cannot conceal my sins from the Lord, who sees and knows all things; and that I cannot atone for them, nor obtain atonement from my former objects of worship. And accordingly, I count myself to have lost all, under the elements of the world, and through the grace of the faith of Christ only, to have gained the spiritual graces and rewards, pertaining to eternity, which cannot be lost. Therefore, I have no ground for boasting, pride, passion, and self-exaltation. And without desiring the praise of men, or seeking my own will, I wish to do the will of God the Father. The members of the body, dead in trespasses and sins, displeasing to God, I desire to make instruments of righteousness, not following the will of the flesh. Worldly desire and heavenly desire being contrary, the one to the other, and the desire of visible things counteracting the desire of invisible things, I am as a dead man. However, he quickens the dead. He awakens those that sleep. He lifts up those that fall. He opens blind eyes. He perforates deaf ears. He lights a lamp in the great house of darkness. He relieves the wretched, he feeds the hungry. The words of such a benefactor, if we reject, we must die for ever, and come to everlasting destruction.—Which circumstance considering, and meditating also on sickness, old age, and death, incident to the present state of mutability, I kneel and prostrate myself, and pray before God, the Father of the Lord Jesus Christ, who has made atonement for our sins, that he may have mercy on me and pardon my sins, and make me holy, and give me a repenting, believing, and loving mind.

"Formerly I trusted in my own merits, but now, through the preaching and instruction of teacher Yoodthan, I trust in the merit of the Lord Jesus Christ. The teacher, therefore, is the tree; we are the blossoms and fruit. He has laboured to partake of the fruit, and now the tree begins to bear. The bread of life he has given, and we eat. The water from the brook which flows from the top of Mount Calvary, for the cleansing of all filth, he has brought and made us bathe and drink. The bread of which we eat, will yet ferment and rise. The water which we drink and bathe in, is the water of an unfailing spring; and many will yet drink and bathe therein. Then all things will be regenerated and changed. Now we are strangers and pilgrims; and it is my desire, without adhering to the things of this world, but longing for my native abode, to consider and inquire, how long I must labour here; to whom I ought to show the light which I have obtained; when I ought to put it up, and when disclose it.

"The inhabitants of the country of Burmah, being in the evil practice of forbidden lust, erroneous worship, and false speech, deride the religion of Christ. However, that we may bear patiently derision, and persecution, and death, for the sake of the Lord Jesus Christ, pray for us. I do thus pray. For, elder brother, I have to bear the threatening of my own brother, and my brother-in-law, who say, 'We will beat, and bruise, and pound you; we will bring you into great difficulty; you associate with false people; you keep a false religion; and you speak false words.' However, their false religion is the religion of death. The doctrine of the cross is the religion of life, of love, of faith. I am a servant of faith. Formerly I was a servant of Satan. Now I am a servant of Christ. And a good servant cannot but follow his master. Moreover, the divine promises must be accomplished.

"In this country of Burmah are many strayed sheep. Teacher Yoodthan pitying them has come to gather them together, and to feed them in love. Some will not listen, but run away. Some do listen and adhere to him; and that our numbers may increase, we meet together, and pray to the great Proprietor of the sheep.

"Thus I, Moung Shwa-ba, a disciple of teacher Yoodthan, in Rangoon, write and send this letter to the great teacher Baldwin, who lives in Boston, America."

N. B. Translated from the Burman original, Sept. 23, 1823.

A. Judson, jun.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of July last, viz.

Of Rev. Dr. A. Alexander, from Rev. Samuel Houston, Highbridge Congregation, Va. for the Contingent Fund	$10 00
Of Rev. John W. Scott, a quarter's rent for do.	87 50
Amount received for the Contingent Fund	$97 50
Of John N. Simpson, Esq. the fourth instalment of Col. Neilson and J. Pool, Esq. each $20 for New York and New Jersey Professorship	40 00
Of Rev. Dr. John M'Dowell, from the congregation of New Brunswick, collected by Rev. David Magie, for do.	267 00
Of Silas E. Weir, Esq. his liberal subscription for the Synod of Philadelphia Professorship	2000 00
Of Rev. Dr. William Neill, the subscription of Mr. Conrad Hanse, for do.	100 00
Of Rev. Robert W. James, from James M'Faddin, $40; Robert J. Wilson, Burgess M'Lairy and Falland Rolong, each $10, for the Southern Professorship	70 00
Of Divie Bethune, Esq. per Alexander Henry, Esq. his third instalment in full of his subscription for the Oriental and Biblical Literature Professorship	50 00
Of Rev. Dr. J. J. Janeway, his third do. in full of his do. for do.	50 00
Of William Vernon, Esq. in full of Mrs. Mary Whitaker's subscription for the ladies of Camden and Salem Scholarship	40 00
Received payment of a draft forwarded last March by Rev. Dr. Samuel Miller, being an additional donation of $100 from Deacon John Ashley of West Springfield, Mass., and $1 from a pious widow, for the Students' Fund	101 00
Total	$2815 50

View of Publick Affairs.

EUROPE.

We consider the existing state of Europe as highly critical and portentous. For the present she is at peace, with the exception of the conflict between the Greeks and the Turks. But the posture of publick affairs, in this quarter of the globe, is such as to render it probable that great changes will ere long take place; and we fear they will be accompanied with sanguinary wars. We have lately been both instructed and impressed, by a very able speech of a distinguished member in the French chamber of deputies, on the debate relative to lowering the rate of interest on the rents or annuities, in which the funded debt of that kingdom consists. He justly remarked, that the old balance of power in Europe had been completely destroyed by the French revolution; and that the existing arrangements, recently formed among the great powers, had grown out of the urgency of circumstances, and probably could last no longer than the continuance of a few lives. The death of the princes who now form the alliance, which has misnamed itself *holy*, or of one or two of them, or of the king of France only, will, it is not improbable, throw every thing into confusion. In these circumstances the unsettled state of Portugal, Spain, Italy, Greece, and Southern America, greatly adds to the gloom of the prospect. Britain, we rejoice to find by the late communications to parliament and the speeches of the members, is unentangled, and fully determined to remain so, in regard to the measures of the Holy Alliance generally, and to America in particular. She has absolutely refused, once and again, although earnestly solicited, to be concerned in any consultations about the revolted colonies of Spain and Portugal, and is, we think, on the point of recognising the independence at least of some of them. To our apprehension, it seems as if Britain and the United States were to form the sheet anchor of the hope and happiness of the world. But perhaps we are indulging too much in speculation and conjecture. We would recollect that "The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." We confidently believe that the "glorious things spoken of Zion the city of our God," are near to their accomplishment. That they will be ushered in with great convulsions and changes among the nations, some of the best interpreters of prophecy have long believed and declared. But how those convulsions and changes are to be produced, and how terminated, is known only to Him who will order them according to his sovereign pleasure. The issue, however, will be favoura-

ble to the church of God, which is redeemed by the blood of his Son "out of every kindred, and tongue, and people, and nation." "The Lord reigneth, let the people tremble."—"The Lord reigneth, let the earth rejoice."

GREAT BRITAIN.—The most recent advices from London which we have seen, bear date the 22d of June. The British parliament was then in session, but was expected to adjourn in a few days. A variety of important business has occupied the attention of this parliament. The items in which we take the most interest, are those which relate to the recognition by Britain of the independence of the late colonies of Spain and Portugal in the southern part of our continent; and the case of the martyr Smith in the British colony of Demerara. On both these subjects petitions, numerously and most respectably subscribed, had been presented to parliament. Sir J. Mackintosh presented those which related to America; and in a most able and lucid speech, urged that the independence of the revolted colonies should be immediately recognised. This was resisted by the Secretary for foreign affairs, Mr. Canning. The minister, however, assured parliament that the British court was at present perfectly free from any pledge to any power whatever in relation to this subject, and might recognise the independence of those colonies whenever it might be deemed expedient to do so. His plea was, that as much as was expedient had been done already, in sending commissioners and commercial agents to secure a participation in the trade of these countries; and he intimated, that when a recognition of their independence should take place, it would not extend to the whole at once—but first to those, in regard to which it was most manifest that they could never be again subjected to the parent state. But we think that the minister, even if disposed to much delay, will be so pressed by the all powerful mercantile influence of Britain, that he must consent at least to begin his plan of recognition, at the next meeting of parliament, if not before. No doubt remains that Great Britain has announced to the other European powers, that she will never consent that Spain and Portugal shall receive any foreign assistance, in compelling the submission of their rebellious colonies.

Mr. Brougham brought forward a resolution, in consequence of the petitions to that effect, to reverse and disannul the whole of the proceedings of the court martial in Demerara, by which the missionary, the Rev. John Smith, was condemned to death. We have read in the London Morning Herald of the 12th of June, the debate which immediately preceded the vote on this subject the preceding night, and we know not that we ever read one that for us had more interest. The evidence of Mr. Smith's innocence was so clear, and the eloquence employed against the murderous sentence of the court martial so powerful, that Mr. Canning perceived that all his influence and address would probably be insufficient to obtain in the House of Commons *a direct* negative vote, on the resolution of Mr. Brougham. This adroit minister, therefore, in a very ingenious speech, moved the previous question,—the effect of which is to resolve to take no vote on the main question. This he was able to carry; but it was by so small a majority, that the minority cheered as if they had obtained a complete victory. They, in argument, did so, in the opinion probably of three-fourths of the nation; and this was, we suppose, about as much as the Missionary Society expected, in presenting their memorial to parliament on the subject.—The Society has received a larger accession of auxiliaries and funds in the year past, in consequence of the persecution and death of Mr. Smith, than in several preceding years. Thus has the martyred missionary, by a premature death, served the cause to which he had devoted himself, more, probably, than he could have done by the longest life of missionary labour. His widow, too, is much more amply provided for than she would otherwise have been. We intimated in our last number, that the British government might probably protect their agents in Demerara. They have done so—Mr. Canning is very popular, and, as far as we can judge, deservedly so. He has a most difficult part to act, and it is impossible for him, even when disposed to go right, to take all the measures promptly, to which in the issue he may be looking forward.—It appears that the Lord Chancellor is most obstinately opposed to the recognition of the independence of South America.

The king and queen of the Sandwich islands are attracting crowds to the theatre, and receiving other attentions which we fear will do them no good. We wish they were well back at Owyhee, attending to missionary sermons, rather than listening to the London players, and receiving courtly visits and sumptuous dinners.

FRANCE.—The news of the most interest which we have heard from France within the last month, relates to the unsuccessful attempt of the French ministry to reduce the interest on the national debt; and the dismission of M. Chateaubriand, one of the ministry, for not advocating that measure in the legislative chamber in which he was expected to give it his support. The substance of the affair seems to be this.—The French ministry found that they could obtain loans from the enormous capitalists in different parts of Europe to any amount, at a lower interest than that which the nation was paying on its public debt. They wished, therefore, to reduce the interest on

this debt; and they had calculated on a ready compliance with their wishes, on the part of the legislative chambers. In this, however, it appears that they reckoned without their host. The chambers refused to sanction the ministerial measure, and Chateaubriand remained silent during the discussion. For this he was very unceremoniously dismissed from the ministry—His place, at the last accounts, had not been officially filled; his rival, M. de Villeile, performing his duties *ad interm.* This affair, appears to have made considerable noise; and it certainly shows that the legislative chambers have yet some will of their own. It will, however, probably produce no change of any duration in the state of publick affairs in France. The able speaker to whom we have heretofore alluded, opposed the reduction of the interest on the publick rents, on the ground that it would, in fact, eventually subject France to a foreign influence, an influence of the bankers and brokers and capitalists of Europe, which he represented as already tending fast to deprive princes and nations of their independence, and to subject all their measures and operations to the wills and wishes of a combination of money lenders, a mercenary race, who are governed by nothing but a regard to gain. He maintained that France ought to rely on her own resources, if she regarded either her dignity or her real interest; and that from her own subjects she could not borrow at a lower interest than was then allowed. These opinions appear to have prevailed in the French legislature; and we mention them because we think they deserve much attention in our own country.—A proposition is before the French chambers, to indemnify those whose property was confiscated during the late revolution.

Spain and Portugal.—In both these kingdoms all is yet confusion, and turmoil, and uncertainty; and all, in our apprehension, proceeding from one and the same cause. It appears that in both kingdoms there are three parties—the constitutionalists, the royalists, and the ultra-royalists. The constitutionalists are in fact republicans in sentiment, but yet willing that their chief magistrate should be called a king: the royalists wish for a monarchy resembling that of France, but somewhat more absolute: the ultra-royalists are zealous that the state should be as it was half a century since—when the king, with his ministers and the inquisition, ruled and disposed of every thing at their pleasure. It is believed that this latter party is countenanced and aided by the Russian minister. It was this party, headed by the queen and her son Miguel, that produced the late insurrection in Portugal, which drove the old king and all his ministers and friends, on board a British ship of war for protection. The party failed of their object; and the queen, who has long since quarrelled with her husband and lived separately from him, as well as her hopeful son Miguel, have gone to *travel*—that is, they are gone into a kind of voluntary exile.—Nothing but their royalty has saved them from an ignominious death. The temporary order which exists in Portugal, was restored by the interference of the foreign ministers. Among these the Russian ambassador did not, so far as we can find, make his appearance. His wishes were probably counteracted and defeated; and it will not be wonderful if the parties to the Holy Alliance soon quarrel among themselves, in regard to this very business. It would seem that the Emperor of Russia is aiming at the restoration of a more despotick rule in Europe generally, than his royal associates are willing to attempt—Not that the latter wish for less power than the former; but they know that their subjects will not bear it, while Alexander knows that his Russians will.—The King of Spain is kept on his throne by the armies of France. Both Spain and Portugal are still madly bent on endeavouring to subdue their American colonies. We have thought it better to give the above view of the state of things in these kingdoms, than to detail passing occurrences, which are only a few of the occasional effects of the great producing cause which we have thus briefly explained.

Greece and Turkey.—We had hoped that the liberty of Greece was no longer problematical. We still confide that it will ultimately triumph. But the last advices lead us to anticipate a more desperate and bloody conflict with the Turks, in the present campaign, than in any preceding one. It is said that no less than five Turkish armies are marching upon Greece, by different routes. By sea, likewise, a powerful attack is to be made. The son of the Pacha of Egypt is said to be at the head of a large force from that country. But the magnanimous Greeks are awake to their situation, and all their concerns are better organized than at any former period. The God of armies has hitherto, in a remarkable manner, appeared in their favour and against their enemies. We hope that he will still be found on their side, and then no weapon or device that is formed against them can prosper.—It appears that the funds raised for their benefit in this country, have been received by their agents in London.

ASIA.

It appears that in certain parts of India, a scarcity of the necessaries of life—in some places amounting to famine, and in others approaching it—is now experienced. We have not, however, during the last month, received much additional information to that heretofore communicated. We have been sorry to observe, by some late articles

in the newspapers, that a war is threatened between the British government in India and the Burman empire. Should it unhappily be commenced, we fear that the missionaries will be expelled from that empire, if not put to an immediate death. We had hoped that there was a cheering prospect that the gospel, with all its attendant blessings, was likely to commence its triumphs in that widely extended region.—Missionary efforts in almost every part of India are prosecuted with success; and the establishments under the Scotch Missionary Society, in the north-west part of Asia, appear to be particularly prosperous, although their influence is not at present very extensive. Among the missionaries in every part of this vast continent, efforts are making to prepare native teachers for missionary labourers. Schools are in a prosperous state, and colleges are founded or founding, for the education of missionaries, as well as of men in secular life who choose to avail themselves of the advantages for improvement which these institutions afford, and which is much needed for the good order of civil society, as well as to facilitate the propagation of the gospel.—By the persevering diligence of Dr. Morrison and Dr. Milne, the whole of the sacred volume is now printed in the Chinese language: and notwithstanding the hostility of the Emperor of China to its circulation among his subjects, he cannot prevent it; and we anticipate the time as not far distant, when it will be read throughout that immense and populous empire, and under the sanctifying influence of the Holy Spirit by whom it was indited, turn multitudes "from darkness to light, and from the power of Satan unto God."

AFRICA.

The unwelcome intelligence of the defeat and death of Sir James M'Carthy, in a battle with the Ashantees, on the western coast of Africa, is confirmed. Preparations, however, were making, with the hope of success, to resist the progress of that powerful and sanguinary tribe of savages. Yet there is no doubt that their success will retard the benevolent operations of British philanthropists and Christians, to meliorate the condition of the wretched Africans; and as little doubt exists, that the slave dealers have fomented the quarrel of the Ashantees with the British, and inflamed their vindictive passions, and perhaps directed and assisted their operations. The issue probably will be the subjection of the tribe to military vengeance in the first instance, and then to the authority of a British governor.—We cannot contemplate the wretched condition of this vast continent, and recollect the divine assurance, that "Ethiopia shall stretch forth her hands unto God," and that all the ends of the earth shall see his salvation, without hoping that the missions already established in the south and west, and the colonization of our own black population at Monserrado, are destined, (though the means appear small and feeble at present,) to spread civilization and Christianity, and that rapidly, through this wide region of moral darkness and desolation.

AMERICA.

Mexico.—We mentioned in our last number that Iturbide, the *ci-devant* emperor of Mexico, had sailed from England, on his return to that country. The Spanish minister has demanded an explanation of this occurrence, and an explicit assurance has been given that the British government have no concern with him or his measures. Iturbide himself has addressed a kind of *political love letter* to the Mexicans, assuring them of his devoted attachment to them and their interests, offering them his services, professing his willingness to lay down his life for their sake, and assuring them that as soon as he shall see them safe and happy he will retire to private life. The present Mexican government, however, not only reject all his soothing overtures, but denounce the severest vengeance on him and his adherents, if they attempt to set foot on the Mexican territory. We have not heard of his arrival, and cannot pretend to conjecture how this whole affair will terminate. We have long regarded Mexico as being more like Old Spain, than any other portion of her former territory in America. We fear the Mexicans must yet pass through much trouble, before a free government can be established among them. But that they will ultimately possess this blessing, we think that there is little reason to doubt.

Colombia.—The independence of this republick is, we perceive, considered as established even in Britain, and it will, we think, be the first recognised by that power as an independent state. Having expelled from her own territory all her enemies, Colombia is affording aid to her less fortunate neighbours. The liberator Bolivar has been, for some time, in Peru, with a considerable force; and we observe that a reinforcement of ten thousand men from Caraccas, is stated in the publick papers to be on its way to join him—across the Isthmus to Panama, and thence, by water transportation, to Lima.

The Brazils.—"Don Pedro, constitutional emperor and perpetual defender of the empire of the Brazils,"—for such is the title which he takes,—has published a proclamation "to all the subjects of the empire;" in which he announces to them that "an expedition against the Brazils is to sail soon from the port of the capital of Portugal."

He calls this a mad expedition, and the ministers who have planned it insane; and in this we think he is not far from the truth. He tells his subjects that he has been silently taking measures for their defence; exhorts them to adopt the motto, "Independence or death;" advises them, if called to it, to abandon their towns and retreat to the interior; and "swears anew to die, if necessary, with his weapon in his hand, in the midst of the brave Brazilian legions.—He regrets most sincerely that his person is indivisible, [this surely is ludicrous] that he cannot present himself simultaneously at every point assailed." Although there is a good deal of vapouring in all this, we have little doubt that, if the author of it is *sincere*, he will be successful—Our last accounts from Lisbon represent the expedition as abandoned for the present. Time will manifest the truth.

PERU.—Since we began to write our sketch of publick affairs, information is said to be received at Baltimore, by a vessel in twenty-two days from Porto Bello, from which it appears that the port of Callao and the city of Lima have surrendered to Geral Bolivar, without resistance. "It was currently reported at Panama that a few weeks would terminate the war, by the entire submission of the royalist troops, who were, generally speaking, disaffected, particularly the officers; who it is believed to a man, are decided constitutionalists, and would never consent to acknowledge the absolute power of any king." The above information appears to be authentick. It seems that Bolivar had been so much discouraged, that he was actually on his return home—when the news reached the royal army in Peru, that the absolute power of the Spanish monarch was restored. This intelligence was so offensive to the royal army, (especially to the officers, who were all constitutionalists and would therefore probably be displaced,) that they refused to acknowledge the absolute government of the king. On hearing of this, "Bolivar immediately returned to Callao, and was joined by a great number of the Spanish troops, and also by the faction in Peru, who had before opposed him." We have been so often deceived by accounts from this quarter, that we hesitate in placing a full reliance on the foregoing statement; but we hope it is in substance true, and if so, it will shorten, if not terminate, the bloody conflict which seemed to be unavoidable, if the Peruvians obtained their independence.—"The frigate United States had arrived at Callao, to the relief of the Franklin 74, which sailed for the United States on the 10th of May."

UNITED STATES.—It has been remarked that those are the happiest periods of time in any country, in which the historian and annalist find the least to record. We are reminded of the remark by the present state of our own country. We can tell of no marches or manœuvres of armies; no desperate battles fought; no exploits of generals or admirals; no civil commotions; no perishing poor; no oppressive taxes; no tyrannical rulers; no conflicts for freedom; no treason or plots to destroy; no tornadoes, inundations, volcanoes, or destructive earthquakes; no famine or scarcity; no sweeping pestilence or wide-spread conflagration; no one thing, in the narration or description of which, the blood-stirring paragraphs of the chronicler, and the most interesting pages of the historian are usually furnished out. In noiseless prosperity the inhabitants of our favoured land are, at this hour, we do believe, enjoying more of the comforts and blessings of social life, than any other people on earth. God has given "us rain from Heaven and fruitful seasons, filling our hearts with food and gladness." The season hitherto has been marked by a pleasing succession of showers and sunshine. The crops of wheat, rye, oats, and hay, have been most abundant, and safely gathered in. The prospect of an exuberant crop of the other fruits of the earth was never more promising. No epidemick sickness has as yet visited us. Plenty and peace reign throughout our whole land. Party animosity seems nearly extinct. The politicians are talking and writing, and the people at large are soberly thinking, about the most suitable man to be President of the United States, when the present incumbent shall retire. Hitherto there has been but little acrimonious collision of opinion, and that little has hurt the cause which it sought to promote. Schools and colleges and theological seminaries increase, and in some parts abound. Civil and religious freedom are fully possessed. The rights of conscience are in no respect infringed or controlled. No religion can be said to be *tolerated*, because every denomination has equal claims and equal protection. Knowledge and piety are progressive. Bible societies, missionary societies, tract societies, education societies, Sabbath schools, Bible classes, Bethel flags, benevolent associations of every description, newspapers and miscellanies, political, literary, and religious, are patronized and increasing throughout the United States. We sit "every one under his own vine and under his own fig tree," while there is none to molest or make us afraid. In some parts of our land, there are happy revivals of religion, in which souls are flocking to the Saviour "as clouds and as doves to their windows." Father of mercies! make this distinguished people more thankful for all thy goodness to them. Pour out upon us more copiously of thy Holy Spirit; that we may love and praise thee with a warmer and purer zeal, and be preparing to share, in a better world, in those sublime employments and pleasures with which nothing in this transitory state can bear a comparison.